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MEMOIR OF THE LATE REV. W. WARD,

*Extracted from a larger Account contained in the Appendix to Mr. Ivimey's
Funeral Sermon for him.*

MR. WARD was born at Derby, October 20, 1769. His mother was a pious woman, having been brought to the knowledge of the truth by hearing a female Quaker in the town-hall of Derby: our late brother therefore was blessed by maternal example and counsel, and it is supposed, while in youth, was himself the subject of converting grace, cordially embracing the righteousness of that divine Saviour, the unsearchable riches of whose grace he was appointed to make known among heathen nations.

He was baptized, and united to the church in George-street, Hull; and it being discovered that he possessed promising gifts for the ministry, he was encouraged to devote himself to that employment. Mr. Fishwick, then of Newcastle, now of Islington, generously undertook to place him under the care of the late venerable Dr. Fawcett of Halifax, that he might obtain literary instruction.

The writer of the Memoirs of the Rev. John Fawcett, D.D. speaks thus respectfully of him while he resided under the care of that venerable minister. "A residence of about a year and a half at Ewood Hall, endeared Mr. Ward as much to the family,

as his exertions in behalf of the heathen have raised him in the esteem of the public. They witnessed the first appearance of that missionary spirit which induced him, as soon as an opportunity offered, to relinquish every other engagement and endearing connexion for this sacred cause. His most delightful employment was to preach in hamlets wherever he could collect a congregation; and by hints of admonition, and the dispersion of short tracts, to lead the most careless, as well as inquiring souls, to a serious attention to the best things. Though accustomed to situations above the lower walks of life, he most cheerfully, after the example of his Divine Master, associated with 'publicans and sinners,' that he might gain the more. The conflict of nature, when he left the family and his numerous friends without the prospect of ever seeing them again, must have been great to his feeling mind; but he wisely avoided the pang of separation, by finally absenting himself before any one was aware of his immediate intention. To such separations as these, what could reconcile the mind but the hope of extended usefulness, (which in him has been realized,) and

the prospect of meeting in a better country, that is a heavenly, where those who have suffered all things for Christ, and have been willing to give up every thing for his sake, shall hear those welcome accents from the Saviour's lips, 'Well done, good and faithful servant, enter thou into the joy of thy Lord?'—

P. 306.

"At the commencement of the year 1799," says Mr. Fuller, in his excellent Memoirs of Mr. Pearce, "the congregation at Cannon-street was supplied for several months by Mr. Ward, who has since gone as a Missionary to India. Here that amiable young man became intimately acquainted with Mr. Pearce, and conceived a most affectionate esteem for him."

Mr. Pearce had also formed a strong attachment to Mr. Ward. This will appear from the following letter addressed to him just before his departure for India:—

"Most affectionately do I thank you for your letter, so full of information, and of friendship. To our common Friend, who is gone into heaven, where he ever sitteth at the right hand of God for us, I commend you. Whether I die or live, God will take care of you till he has ripened you for the common salvation. Then shall I meet my dear brother Ward again; and who can tell how much more interesting our intercourse in heaven will be made by the scenes that most distress our poor spirits here? Oh, had I none to live for, I had rather die than live, that I may be at once like Him whom I love! But while he ensures me grace, why should I regret the delay of glory? No, I will wait his will, who performeth all things for me.

"My dear brother, had I

strength, I should rejoice to acquaint you with the wrestlings and the victories, the hopes and the fears, the pleasures and the pangs, which I have lately experienced. But I must forbear. All I can now say is, that God hath done me much good by all, and made me very thankful for all he has done.

"Alas! I shall see you no more. I cannot be at Olney on the 7th of May. The journey would be my death. But the Lord whom you serve will be with you then, and for ever. My love to all the dear assembled saints, who will give you their benedictions at that solemn season.

"Ever yours, &c.

S. P."

The following account of his being accepted by the Baptist Missionary Society, will be read with interest by those who have not previously been acquainted with it.

"The first person whose qualifications appeared to be unexceptionable was Mr. WILLIAM WARD, a member of the Baptist Church in George-street, Hull. Mr. Carey before his departure had some small acquaintance with him, and being at that time a printer, he addressed him to this effect—'If the Lord bless us, we shall want a person of your business to enable us to print the scriptures: I hope you will come after us.' This hint seems to have remained on Mr. Ward's mind. After this he was called to the ministry by the church of which he was a member; and went to Ewood Hall for improvement, under the tuition of Mr. Fawcett. His amiable deportment and acceptable talents procured him the esteem of that respectable family. He had invitations to settle in England; but

his mind appears to have leaned towards India. The Committee, hearing of his inclination, applied to his tutor for a particular account of his character and qualifications. The answer was perfectly satisfactory. They then invited him to a ministers' meeting at Kettering, to be held in Oct. 1798, where he engaged as one of the preachers. After conversation on the subject, it was agreed that he should go out in the following spring.

"On his return to Ewood Hall, he addressed a letter to the Secretary, in which he says, 'My mind is calm. My sweetest hours are those of retired prayer. The life of Brainerd has done me good. I would wish to make no reserve in favour of ease, or of the flesh, in dedicating my whole self to God. The Lord keep me humble, gazing on his own lovely image; and make it my meat and drink to do his will.'"

He was solemnly designated with Mr. Brunsdon to the work of a Missionary in India, at *Olney*, May 7, 1799. "The work of the day was accompanied with fasting and prayer, and the opportunity was very interesting and affecting. Brother Hogg* began by reading some suitable portions of scripture, and then prayed. Brother Fuller proposed some questions to the Missionaries respecting the motives of their undertaking, and the religious sentiments they meant to propagate. The answer of brother Ward was in substance the answer of both, and was to this effect.

* The Rev. Mr. Hogg, who now resides at Kimbolton, is the author of two excellent works, viz. "Personal Religion briefly explained, and earnestly recommended;" and "Scriptural Supports for the timorous Christian in the Prospect of Death."

" 'I have received no new revelation on the subject: I did not expect any. Our Redeemer hath said, *Go ye into all the world, and preach the gospel to every creature: and lo, I am with you always to the end of the world.* This command I consider as still binding, since the promise of Christ's presence reaches to the utmost corner of the earth, and to the utmost boundaries of time. —While I was at Ewood Hall I received an invitation to carry the gospel and a printing-press to India, where brother Carey and others have erected the standard of the cross. I prayed to God, and advised with my friends. In complying with this invitation I gave up all other prospects, and devoted myself to that of attempting to bless a nation of heathens. Since that time my peace and joy in God have more and more abounded. Duty and pleasure have in my employment gone hand in hand. Sometimes I have been enabled to say,

'No joy can be compar'd to this,
To serve and please the Lord.'

In his strength therefore I would go forth, borne up by your prayers, hoping that two or three stones at least may be laid of the foundation of Christ's kingdom in India, nothing doubting but that the fair fabric will rise from age to age, till time shall be no more. —The being and attributes of God, the total depravity of man, free and full salvation by the grace of God through a mediator, the Deity of Christ, the work of the Holy Spirit in regeneration, and the final salvation of believers, are doctrines which I believe, and consider as inclusive of all others. It is to the doctrine of the cross that I look for success in the conversion of the heathen.'

"After the Missionaries had

each given their answer, they were solemnly set apart to the work by prayer and imposition of hands, in the former of which brother Fuller engaged, and in the latter most of the brethren in the ministry who were present.

"After this, brother Sutcliff delivered an exhortation to the Missionaries, founded on Ephes. iii. 8. *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ.*"

A passage having been previously provided in the Criterion, an American ship, Capt. Wickes, about to sail from London, they left the river May 24, 1799.

They landed safely at Calcutta, October 11, but were under the necessity of proceeding to Serampore, a Danish settlement. His journal thus describes it:—"Oct. 14.—Yesterday we arrived at Serampore, a Danish town fifteen miles above Calcutta. Thus have we finished this memorable voyage; memorable not for the storms we have weathered, or the hardships we have borne, for we have seen nothing worthy of the name; but because goodness and mercy have continually followed us. Surely the Lord is never wanting to those who commit their way to him!"

From Serampore they wrote to Mr. Carey, and in a few days after, Feb. 14, 1800, Mr. Ward and Mr. Fountain went to visit him at Mudnabatty, and found that all the interest he could make was not sufficient to induce the Supreme Government at Bengal to suffer the newly-arrived Missionaries to settle in the British territories. Mr. Carey at length resolved, notwithstanding it would prove a loss to the Society of £500, to listen to Mr. Ward's en-

treaties to join them; and thus the seat of the Mission was removed to Serampore. Here the Missionaries knew they would receive protection and accommodation from the Danish government, whilst the great ends of the Mission, particularly the printing of the scriptures, were likely to be answered more at Serampore than they would have been at Mudnabatty.

In August, 1801, Mr. Ward, accompanied by Khristna-Pal, the first converted Hindoo, who had begun to converse with his idolatrous neighbours respecting the gospel, made a Missionary tour to certain parts of the country from whence persons had come for religious instruction, preaching and distributing papers as they proceeded; and some of the women went to visit their female relations up the country, where they also conversed about the gospel. Mr. Ward, in his excursion, was detained by a police-officer, on much the same grounds as have been since alleged, *that the Company had given no order for the natives to lose cast.* Mr. Ward assured him that the papers were entirely religious; and on his offering to sign them with his own name, the officer released him. The papers, thus signed, were sent to Calcutta, and examined. Some alleged, that it was improper to attack the religion of the natives; but others answered, that there was nothing more in the papers than had been always tolerated in the Roman Catholics in the Company's territories. Nothing, therefore, came of it; and during the administration of Marquis Wellesley, nothing more was heard on the subject.

Mr. Ward entered upon his useful labours at Serampore with

great ardour, and during the year 1800 had the pleasure of printing the New Testament in Bengallee, consisting of 800 pages.

On May 10, 1802, Mr. Ward entered into the marriage relation with Mrs. Fountain, widow of Mr. John Fountain, a Missionary, and now the afflicted widow of Mr. Ward. An interesting account of the marriage ceremony, performed by Mr. Carey, was published in No. XI. of the *Periodical Accounts*, p. 277.

In June, the next year, we find him preaching at Calcutta, and exclaiming, "Oh! it is hard labour to preach to eight or ten persons only, and that continually." So deplorable was the state of religion in the capital of India at that period! On the 1st of July he was appointed a deacon of the small church at Serampore; and on Oct. 6, 1805, he and Mr. Marshman were called to be joint pastors with Mr. Carey.

In 1806, he preached a funeral sermon for his friend Mr. Sedgwick of Hull, which was printed in England. On this occasion he remarks, "O that God may prepare me to follow him! To me the world gets poorer every day. My friends gone—my work done—all the rest is dung and dross!"

He had been now for some time engaged in compiling a work of considerable magnitude. The first account of it was given in a letter to Mr. Fuller, Jan. 12, 1809. "I have been for the last five or six years employed on a work on the *Religion and Manners of the Hindoos*. It has been my desire to make it the most authentic and complete account that has been given on the subject. I have had the assistance of brother Carey in every proof-

sheet; and his opinion and mine are in almost every particular the same. He and brother Marshman think the work would be read in England. The contents are as follows:—Chap. I. Introductory.—II. Shastras.—III. Ceremonies.—IV. Gods.—V. Temples, images, worship.—VI. Learned men, priests, drooties.—VII. Sacred places.—VIII. Casts.—IX. Manners and customs.—X. Concluding remarks. I shall in the Preface give a complete sketch of the Hindoo system, and add an Index and Glossary.

"You are not aware that very pernicious impressions have been made on the public mind, by the manner in which many writers on the Hindoo system have treated it. My desire is to counteract these impressions, and to represent things as they are."

This work was printed at Serampore, by permission of the Indian Government, in 1811, in four quarto volumes, of from 400 to 500 pages each. A second edition of this work, "carefully abridged and greatly improved," was printed in one large quarto volume at Serampore in 1815; and a third edition, in two octavo volumes, was published in England in 1816.

In the year 1811, March 10, a calamitous fire happened at Serampore, by which the printing-office, types, &c. &c. were wholly consumed and destroyed. In attempting to extinguish this, Mr. Ward was in imminent danger of losing his life, but was mercifully preserved from personal harm.

The *Periodical Accounts* furnish many interesting facts in relation to Mr. Ward's missionary labours, to which the reader is referred for further information.

In June, 1819, Mr. Ward arrived in England, and made his

first public appearance at Great Queen-street Chapel, on the anniversary of the Baptist Missionary Society. His address after the sermon produced a powerful impression. He preached in the evening at Zion Chapel to a crowded auditory, from Eph. ii. 11, "Without God in the world." The awful description which he gave in this sermon of the "abominable idolatries" of the pagans in India excited deep commiseration. He afterwards visited many parts of England, Scotland, and Wales, preaching and collecting for the College at Serampore. He also visited Holland and America, collecting for the Missionary branch of the College for educating pious Hindoo youth, members of churches, for the ministry.

Mr. Ward sailed from the River Thames on the 28th of May, 1821, in company with Mrs. Marshman and her daughter, and several Missionaries belonging to different societies in England. Just after they sailed, Mr. Burls received the following note from Mr. Ward, dated from the Abberton, 20 miles below Gravesend, May 31, 1821.

"We have worship, singing, reading, and prayer, morning and evening, in Miss Cook's cabin.* Last night, I preached my first sermon to my brethren and sisters from Acts xx. 24. All seem very happy, and I trust God will be in the midst of us, and bless us. Don't forget us in your family, but especially in your closet remember me.

"Ever most truly, most affectionately yours,

"W. WARD."

* This lady went out in the service of the British and Foreign School Society, to superintend the education of native females in Calcutta.

The Missionary Herald for March, 1822, announced that the Abberton, with Mr. Ward and his companions, arrived in safety at Madras, after an expeditious passage, on the 24th of September, 1821: and a letter, dated Calcutta, Oct. 25, (inserted in the Missionary Herald for May,) communicated the gratifying intelligence of their safe arrival at that place.

Mr. Ward, in a letter addressed to the Rev. John Dyer, dated Feb. 27, 1823, says, "We are in merciful circumstances as it respects health." This letter he put into the post-office with his own hand, the next day. Little did he imagine that the vessel appointed to carry it to England would be a "swift messenger" to convey also the sad news of his premature and sudden death; but so it was. He died March 7, in his fifty-fourth year. So true is it, that "we know not what shall be on the morrow; for what is your life? it is even as a vapour, which appeareth for a short time, and then vanisheth away."

Mr. Ward has left a widow and two daughters. May HE who is the Father of the fatherless, and the God of the widow, in his holy habitation, support, protect, and bless them, under this heavy and unexpected deprivation of an affectionate husband and parent.

The last publication of Mr. Ward was printed at Serampore a short time before his death. It is entitled, "Brief Memoir of Khrisna-Pal, the first Hindoo in Bengal, who broke the Chain of the Cast by embracing the Gospel."* A few copies only of this most interesting account were sent to England, and those di-

* It is expected that this will soon be reprinted.

rected by Mr. Ward's own hand to some of his particular friends, in January last, seem silently to say, "*Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.*"

In reflecting upon this solemn providence, we may feel satisfaction that our late worthy brother was (as he expressed himself in his Farewell Letters respecting the death of Mr. Fuller, p. 233,) "permitted and assisted in so happy a degree, in promoting the extension and final triumph of the glorious kingdom of the Redeemer."

This short sketch cannot be better concluded than in his own animated description of the opening prospects of the Redeemer's kingdom:—

"In all this progress, what difficulties have been removed—what ground prepared—what an army in array—what resources provided—what auxiliaries in the prayers of the saints! All, in fact, rapidly tends to the grand consummation. 'The Lord whom we seek will suddenly come to his temple,' and amidst the hallelujahs of a saved world, he will be crowned Lord of all—

"One song employs all nations; and all cry,
'Worthy the Lamb, for he was slain for us.'
The dwellers in the vales, and on the rocks,
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosannah round."

MEMOIR

Of the Rev. Joshua Symonds.

(Concluded from page 362.)

MR. SYMONDS continued to pursue his course with unabated diligence, and was the happy instrument of feeding many a hungry soul with the bread of life, while he faithfully but affectionately

warned sinners: but he felt his own weakness, and was often greatly discouraged on account of it: this led him to cry mightily to God for help. On one occasion he writes, "I was greatly discouraged and distressed about my work, and the frame of my mind, especially toward the latter end of the week. I uttered many groans before the Lord, which I have reason to believe he condescended to notice and regard." In such a strain he often writes; but such seasons of humiliating perplexity were not unfrequently the forerunners of rejoicing. After one such season he records, "This afternoon was a time of remarkable liberty in prayer;" and of the evening service he observes, "A precious friend is Jesus, excellent, constant, and everlasting. O that my soul could live nearer to him! how would this lessen my burdens, alleviate my distresses, banish my fears, relieve me when low, calm and compose my spirits—quicken and animate to greater zeal, diligence and fervour, in my Master's work! Precious have been the discoveries my soul has this day enjoyed. O that the word I have this day delivered to others, may be as a nail fixed in a sure place by the great Master of assemblies; and may my own soul retain the savour and impression of divine truths!—How diffusive is the religion of Jesus! the mind that is a partaker of its delightful enjoyments, soon expands in ardent desire that others may also partake of the same felicity.

March 14, 1774, Mr. Symonds notices in his diary a very affecting occurrence. "A poor Independent minister in this county (Bedford) was committed to our gaol for taking a little hay at three

different times from a neighbouring gentleman, whose horses had damaged his straw, and for which he could obtain no recompense; so the poor man very improperly took this method of making reprisals. Last Friday he was tried and convicted; on Saturday evening sentenced to be privately whipped, and was yesterday (the Sabbath) discharged. Surely the melancholy event may remind us of the apostle's exhortation, 'Let him that thinketh he standeth, take heed lest he fall.' The affair has made much noise in town and country, and much dishonour is hereby cast on the good ways of the Lord, as well as the dissenting interest.

Mr. Symonds generally begins the year with recording the goodness of God to him through the past year. January 1, 1775, he writes, "Innumerable have been the instances of the Divine goodness, care, and tenderness, to me and mine the past year. The Lord has been pleased to grant me a liberal supply for both soul and body for my person and family, and for the flock I am called to feed. Many a time when I have been at a loss for texts, method, and matter, I have been supplied, by the word and spirit of God, out of the rich and glorious fulness of Jesus Christ. Many a time when I have been distressed and dejected, a kind and generous Father has cheered and supported me; and has kindly reconciled several of his children to me, who were alienated in some measure by my change of sentiment."

Disease at length began to make inroads upon his strength, and he was called, in the exercise of severe and protracted suffering, to display the influence of those principles and doctrines which

had been the delightful theme of his ministry in supporting the mind under such trying circumstances, and it was in these seasons the love of Christ was to him as ointment poured forth.

"January 14, 1782. — Last evening I was affected with the asthma at Meeting, but worse afterwards, especially from nine till after twelve o'clock; but O it was a night much to be remembered! O the sweet consolations with which my soul overflowed at times! I was favoured with precious views of the dear Redeemer, and delighted with the manifestations of his love and condescension. I felt more than can be expressed, and cried out, 'O sweet, sweet, sweet, precious, precious, precious Jesus! How ravishing, how unsearchable thy love and grace! O free, free, free, sovereign, sovereign, sovereign grace!' I had more insight than common into my own weakness, and therefore cried out, 'Vile, vile, wretched, unworthy being!' but I cried out for pardon and cleansing through a Redeemer's blood, and was satisfied I had obtained mercy.

'O what immortal joys I felt,
And raptures all divine;
When Jesus told me I was his,
And my Redeemer mine!'

"I thought the time went away a great pace. I was both these nights of illness vastly confirmed in the truths I had been enabled to preach, both as to doctrine and practice."

From this time Mr. Symonds was frequently called to great bodily suffering, arising from asthma, gravel, gout, and dropsy; but he proved the promise to be sure, "As thy day so shall thy strength be." From this period he appears to have experienced

increasing delight in the secret silence of the mind.

April 6, 1783, he writes, "Monday morning I longed, I languished, I panted after the blissful and immediate presence of my precious Lord."

"7th. O the sweet discoveries of love divine that I have been favoured with this day! O the condescending visit that my Lord has indulged me with! Sweet communion and familiar converse did I enjoy with my heavenly Father, and dear Redeemer, and with the blessed Spirit, towards whom my heart was ardently drawn out, in vehement longings and aspirations."

In the year 1785 Mr. Symonds was much troubled with hearers who disliked his addressing sinners, and much he endured from them; but the Lord, as heretofore, was his helper; and convinced that as his divine Master came to call sinners to repentance, so it was the duty of his ministers to hold out the offers of mercy to all, he persevered amidst all the opposition he sustained, and the designs of those who were inimical to him proved abortive, though they used great exertions to form a party strong enough to obtain his removal from Bedford. Many bitter things they said of him; but he observes, "The more mine enemies rage, the more the Lord cheers and comforts me, both in a way of providence and grace;—the more they load me with calumnies, the more he loads me with his benefits." At the same time he was very watchful over his own heart, lest he should indulge in an improper temper against those from whom he had received such ill-treatment, and very carefully avoided an allusion to the subject both in his public prayers and

preaching. He was at length delivered from these disturbers of the church, some being cut off for immoral conduct, and others leaving of their own accord.

The commencement of the year 1788 brought with it a considerable increase of bodily affliction, which frequently laid him aside from his beloved work; but herein was displayed the faithfulness of a covenant God, and the power of that religion which is wrought in the soul by the Spirit of God.

Jan. 20, he remarks, "A dismal night was the past, with the asthma, which did not go off till four o'clock this morning. I could not lie down, but sometimes sat and sometimes kneeled in bed. I cried for mercy, and begged for patience, and the Lord graciously heard me, and granted me both, and supported me with the text I preached from this afternoon, [the only part of the day he was able to preach.] Psalm xlii. 8; 'The Lord will command his loving-kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.' The Lord graciously manifested himself to me, so that I was for a short time almost overwhelmed with a view and persuasion of it."

"Jan. 21. I feel too often a selfish spirit about my removal by death, and too much eagerness and impatience for my dissolution: yet at other times I am willing to live, if it pleases the Lord to enable me to glorify him as an instrument in his hand, but I long to be resigned to suffer affliction, as well as to be actively engaged in his service."

"March 9, 1788. Daily afflicted more or less with asthma and sickness, yet through the Divine goodness no bad fit of my disorder last week till yesterday

evening. I retired to rest at seven o'clock in the evening, but was obliged to rise and kneel or stand for two hours, then sat by the fire till between three and four o'clock this (Sabbath) morning; yet, after all, to my great astonishment, I was enabled to preach three times. The two first discourses from Psalm lxxviii. 18, and Isaiah xl. 4, were rendered very delightful to my soul, by the Divine presence and assistance; but in the evening I was dull, being much exhausted. Notwithstanding my returning affliction on the one hand, and my enjoyment this day, I was in the evening grievously harassed with corruption, and my imagination and affections were defiled with sin, especially whilst I was exercised with obstruction in breathing, from three to four o'clock in the morning; but at length the Lord heard my cry, and kindly relieved me."

"June 1. I was very ill last night and this day with the asthma; sometimes could hardly sit at Meeting, yet was helped to administer the Lord's Supper, though with difficulty; but O what a delightful soul-melting season did I enjoy! My heart was broken and comforted; the Lord drew from me tears of repentance, love, and gratitude."

Whatever was observed by others as to his growth in grace, he continued to have the most humiliating views of himself.

July 20, 1788, he writes: "Last night I had a sore conflict, and great distress, so that I dreaded the thoughts of preaching this day; I was ashamed to mention the name of the Lord, because of my unworthiness; yet I was favoured with great and divine assistance."

"August 3. O what an un-

speakable honour and pleasure it is to preach the unsearchable riches of Christ; but alas how unable and unworthy I am to be thus employed; and what sad returns do I make for the kind assistance granted me by the God of all grace! Ah! what proud thoughts whilst preaching! the recollection of which has produced within me grief and astonishment. O how humble and condescending was the Lord of life and glory! and yet I, a vile creature, high minded!"

"Aug. 10, 1788. This forenoon I preached from a text chosen by my sister K——, Rev. vii. 17; 'For the Lamb in the midst of the throne shall feed them,' &c.; and O what a sweet heavenly feast of love divine was I indulged with! I hope it was a prelibation, or foretaste, of heavenly bliss, an earnest of eternal life, and a cluster of grapes from the celestial Paradise. I showed that Jesus was the *Author* of heavenly happiness; noticed his *Title*, Lamb of God; his *Situation* in the midst of the throne; his *Supreme Authority* and *Infinite Majesty*: always accessible, near, and visible to glorified saints and angels, whom he feeds and leads to living fountains, which yield inexpressible refreshment, and most exquisite delight. Here we have but shallow streams, yea, but a few drops, in comparison of overflowing and ever-flowing fountains, immense unfathomable oceans of glory, love, and joy, for the infinite entertainment of immortal souls throughout an eternity." These were the lively and animated descriptions of a soul fast ripening for the immortal state he had been exhibiting to his people in such glowing colours, and of the blessed felicity and glory, of which he was soon to enter into the full enjoyment,

"Sept. 2, 1788. While my people were assembled for prayer upon my account, (being laid aside by illness,) I retired to seek the Lord by supplication; in which, when I had been engaged for a while, I was filled with holy joy and ecstasy, from the consideration of Divine and infinite love, free and sovereign grace, to such a worthless sinner as I."—Many texts of sacred writ he here enumerates, which yielded him joy and consolation, but with the words recorded, 1 Peter i. 3—9. he was much affected, and almost transported. "O how seasonable, sweet, and suitable are these verses, especially concerning *the inheritance*—heaviness for a season, through manifold temptations—the trial of our faith being much more precious, &c.; lastly, loving, believing, and rejoicing in an unseen Saviour.—I was the same evening ravished with the union that subsists between the Father, Son, and real Christians. John xvii. 21; 'That they all may be one, as thou Father art in me, that they may be one in us,' &c. My views of heavenly happiness were, after a while, absorbed in the view of Christ himself, in comparison of whom heaven is a dark spot, indeed loses all its lustre, separate from the Sun of righteousness."—Such were the employments and enjoyments of the sick chamber, and though the prayers of his beloved people were not answered as to their specific object—the restoration of the health and ministerial labours of their pastor; yet no doubt the Lord answered them, by granting an increased manifestation of his presence, and forming his faithful servant meet for the enjoyment of his everlasting reward.

The 13th of September, 1788, is the last record of Mr. Sy-

monds's own writing. It concludes thus; "I forgot to record yesterday, that the Lord brought with application to my mind Psalm ciii. 12—17; 'Like as a Father pitieth his children,' &c. &c.;" and as the conclusion he writes, "This verse often recurs to my mind—(Watts's Hymn-book);

'See the kind angels at the gates
Inviting us to come;
And Jesus, the forerunner, waits
To welcome travellers home.'

And a beautiful conclusion it is for a dying saint. The remainder of his diary was written by one of his deacons, and consists principally of a number of texts of scripture, which appear to have been very supporting and consolatory to him in the midst of his affliction, and tending also to show that the same spiritual comfort was afforded him to the latest period of his earthly pilgrimage; and which closed at last suddenly and unexpectedly, on Sabbath morning, November 23, 1788, when he entered into the joy of his Lord. The interment of his mortal remains was a peculiarly solemn and affecting scene. His memory was embalmed with the tears of his mourning flock, who on this occasion forcibly illustrated the words of scripture, "The memory of the just is blessed;" and though thirty-four years have passed away since his removal, his name is still precious in Bedford; and the church, with their respected pastor, (the Rev. T. Hillyard,) and Mr. Symonds's immediate successor, delight to evince their affectionate regard to his memory, by continued tokens of kindness to his family.

Mr. Symonds left a family of eight children, to mourn the loss of an affectionate and pious parent, and a widow, bereft of one of the kindest of husbands: they

had indeed walked together in love. Mrs. Symonds only survived him four years, when she also departed in peace, leaving the orphan children to the care of a kind Providence; and as they have received the blessings of Providence in the midst of numerous straits and difficulties, so may they render to the Lord according to his mercy unto them. Mr. Symonds, on his dying bed, had strong assurances that with regard to the everlasting welfare of his family, "Not one hoof should be left behind." An old servant, writing to one of his daughters, thirty-three years after his death, in reference to another* then lately deceased, says, "It brought to my mind the last night I sat up with your dear father, how he repeated and dwelt on part of the fifty-fourth chapter of Isaiah, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.'" Some are already gone, leaving a happy testimony behind them that they have joined their departed parents, never more to experience separation. O that the living may all lay it to heart, and seek, earnestly seek, salvation through that Saviour, whom their earthly parent delighted to hold forth as the refuge and the Redeemer of sinful creatures! then will their father's God be their God, and their guide, even unto death.

VILLAGE NEAR D.

MR. EDITOR,

Being called in providence during the last month to spend a few days in a small village in the neighbourhood of D. as I was early one morning enjoying the

charming prospects, I met a person whom, from his appearance, I concluded to be a blacksmith; and wishing to ascertain from him the state of religion in that part of the country, as well as his own feelings on that important subject, I endeavoured to draw him into conversation by asking some general questions respecting the church, which was near to us, as also the minister, and whether they had service once or twice on the sabbath, and what kind of a person their minister was. The man I soon perceived viewed me with some suspicion, and with a caution which did credit to his understanding, spoke very respectfully of the person concerning whom I had been making inquiry, without satisfying me as to his piety or usefulness. On my asking him if there was any other place of worship in the village, or whether any dissenters or methodists resided therein, I perceived from his looks that his fears were afresh excited as to who and what I was; yet he did not hesitate to tell me that some persons, called methodists, or village preachers, had occasionally been there, and he believed had done good; but that the squire, to whom the whole village belonged, did not approve of their preaching, as these persons had never had any learning, and therefore it was impossible they could know any thing about religion. The reserve of my companion now began to wear off; and on my inquiring if he had himself heard them, his countenance brightened as with holy pleasure, and, the tear glittering in his eye, he replied, "Yes; the first time of their preaching in this village was on a Sunday morning. A person came to my house before the church-service began, and said

* Mrs. Bailey, of whom see an Obituary in the Baptist Magazine for November, 1822.

he should like to preach there, and asked me if I could lend him a chair to stand on at my door. I was too fearful of what might be the consequence, to comply with this request; but a man who worked for me, said, he could not hurt a wood-bottomed chair, and without waiting for my consent brought a chair out, upon which the man mounted. I was too much alarmed to stand and hear the whole sermon, yet I went backward and forward into my house, and caught a little now and then. But I hope the little I did hear was blessed to me; for I had till this time been, though an occasional reader of the Bible, utterly unacquainted with its nature. But the Lord opened my eyes, unstopped my ears, and melted my heart; the base pleasures my nature had long indulged in, I can now indulge no longer; my sabbaths, which were constantly spent at the Swan public house, are now employed in reading God's word with my family, or going where I can hear it preached, after we have attended the service of the church in the village; for our preachers make it a rule not to interfere with the hours of public worship at church. And indeed, Sir, I have now but one burden, and that is sin. With this I have daily conflicts, especially those sins to which my nature is more particularly prone, and which from long habits have had the greatest power over me."

The poor man here entered into such a sweet and scriptural detail of the experience of a work of grace upon his heart, the method by which God the Holy Spirit opened to him the deep-seated depravity of his nature, his need of the atonement of Jesus Christ, and the all-sufficiency of his blood to pardon, and his Spirit

to purify, the most inveterate diseases sin had produced, that I was struck with silent admiration and adoring gratitude, and could only exclaim, "What hath God wrought!"

"Aye," replied the poor man, "our preacher took that for his text the other Sunday; and sure enough I may say, when I look at what I have been, What hath God wrought!" Had I before doubted of the reality of the communion of saints on earth, I could have doubted no longer. Had I dared to question the power and sovereignty of God's Spirit, when it works on the most ignorant and depraved heart, I could have questioned it no more, with such a display before me of the import of that text, *The wind bloweth where it listeth*.

Anxious to know in what way this great change of heart and life was met by those from whom he expected the most opposition, he informed me that the person on whom the greatest part of his daily bread depended, so far from having been permitted to feel angry with him, had given him the whole of his business, which before he had only shared with other workmen; and this the good man ascribed solely to the kind interference of his heavenly Father, who has the hearts of all men in his hands, and turneth them as the rivers of water whithersoever he pleaseth.

On my asking him if the word preached had been attended with any good to others in the village and neighbourhood, he replied, with joy in his countenance, "Yes, Sir, we are about thirty of us, to whom this village preaching has been blessed; and on Sunday mornings and evenings we meet at that house yonder, at the end of the village, for prayer with and for each other,

and there we have sometimes blessed seasons." Willingly would I have spent a Sabbath among them, had not my engagements called me home on the following Saturday evening; but never shall I forget, while memory lasts, this interesting scene, and the circumstances attending it.

The above statement would furnish many useful and instructive lessons, did the limits of this communication allow me to suggest them. This, however, I trust will be acknowledged by all,—it proves the great good done by Village Itinerancy; and the encouragement it must afford those of our friends thus engaged, that their labour shall not be in vain in the Lord. Z.

Stepney Green, May 17.

REGISTRY OF BIRTHS.

Walworth, Aug. 4, 1823.

MR. EDITOR,

Our friend, the dissenter at Coseley, in the last number of the Baptist Magazine, has by no means expressed his alarm relative to the late decision of the Registers of Births kept by dissenters, more strongly than the very alarming subject demands. I, Sir, am a dissenter from principle, yet wish to live in christian fellowship with all who love our Lord Jesus in sincerity, and have been led to place a full reliance that the Registers of Births at Dr. Williams's Library, where my children are registered, would be perfectly satisfactory, and legally decisive in any court of law. But I really have not words to express my astonishment at the late decision. Surely, Sir, you will, I trust, sound the trumpet, and call the dissenters to this business without delay. Who knows the immense loss that many families may sustain by the neglect? Not a week ought to be lost.

May the Lord inspire his people with firmness and energy in using all proper means for the attainment of their rights and privileges. I am, Sir, yours in the bonds of the gospel, Y. Z.

We fully agree with Y. Z. and with many other Correspondents, some of whom have recommended an application to the legislature, that this is a subject which demands the most serious attention. We hope that it will be attended to by "The Protestant Society for the Protection of Religious Liberty." Our hope is founded upon its being said by Mr. Wilks at the Annual Meeting of that Society in May last, that "an application had been made by Mr. J. G. Pike of Derby, respecting the validity of the *Registry of Baptisms*; and that it was a subject of the HIGHEST IMPORTANCE." See our Magazine for June, p. 246.

EDITORS.

The Honours given to Joseph, (the supposed Father of Christ,) in the Church of Rome.

IT is generally known that the Virgin Mother of our Lord is the principal object applied to for intercession in the Church of Rome;* but the following will show that the husband of Mary, (though, being dead, he *knows not any thing*, as the scriptures testify,) is regarded as little inferior to Mary herself, by the advocates of that really "*depraved superstition!*" It is styled "*A Novena to St. Joseph,*" &c. and is to be said on each of the nine days.†

* See her Litany in the Baptist Magazine for July, 1818.

† See a pamphlet published for the use of the Roman Catholics in Cork, in 1815, entitled, "A NOVENA, OR NINE DAYS DEVOTION TO THE EVER-BLESSED VIRGIN."

"O glorious descendant of the kings of Judah, inheritor of the virtues of all the patriarchs, amiable spouse of the ever-blessed Virgin, just and happy Saint JOSEPH, hear my supplications! You are, and ever shall be, after JESUS and MARY, the object of my most profound respect, in whom I will confide; you are the most hidden, though the greatest saint, a true model of interior souls. It is to you all should address, that desire to be perfect, and to save their souls. It is you they should choose for their protector. I unite myself this day to all that invoke, honour, and love you, dedicating myself to your service. O amiable Saint Joseph, look with compassion on me; take me under your protection; remember HIM whose submission and dependence have exalted you, and redeemed me by his blood, which still thirsts for my perfection and salvation. I conjure thee, most humbly, O glorious Saint Joseph, by that paternal heart which God bestowed on you towards his, and by that heart of a son that Jesus had for you, to take under your special care and protection the sanctification of my soul; be thou my director, my guide, my father, and master, in a spiritual life, and in the way to perfection. Offer me to the most holy Trinity, with whom you had so glorious and so intimate a correspondence; and vouchsafe to demand of Jesus Christ, you who were never refused, (as St. Teresa assures us,) be pleased to demand for me those particular graces which I petition for in this Novena. [*Here they are to be specified.*] I now offer myself to you, that you may present me to Jesus; beseech him to kindle in my heart, and in the hearts of all christians, the fire of his most

pure love; and also to imprint therein the resemblance of his adorable infancy, his purity, simplicity, humility, and meekness. Obtain for me a most particular devotion to your Virgin Spouse, that the glory of the Son and the Mother may ever reign in my soul: that their holy names and yours may be dear to my heart; and that I may arrive, under your powerful protection, to the happiness of dying, as you did, in their amiable company! Amen.

"Lord have mercy on us.

Christ have mercy on us.

Holy Mary, queen of the world;

St. Joseph, spouse of the blessed Virgin;

St. Joseph, sanctified before thy birth;

St. Joseph, privileged and preserved from all mortal sin;

St. Joseph, confirmed in grace;

St. Joseph, honour of the patriarchs;

St. Joseph, reputed the father of Jesus;

St. Joseph, abounding with all the gifts of the Holy Ghost;

St. Joseph, who adoredst Jesus in the crib;

St. Joseph, an angelical man;

St. Joseph, who by the admonition of thy good angel, preservedst Christ from the fury of Herod;

St. Joseph, who as a Principality of the first hierarchy of angels, didst govern Christ;

St. Joseph, who as a virtue wast a minister to Christ;

St. Joseph, in whose arms and bosom, Christ was seated as on a throne;

St. Joseph, who as a cherubian hadst care of the Virgin of the true Paradise;

Pray for us!

St. Joseph, a seraphical man;

St. Joseph, a most high contemplative soul;

St. Joseph, who diedst in the arms of Christ;

St. Joseph, who didst hear angelical music;

St. Joseph, Precursor of Christ to the holy Fathers in Limbo;

St. Joseph, who didst arise with Christ from the dead;

St. Joseph, who in body and mind didst enjoy peculiar gifts of glory;

St. Joseph, our dear patron and defender;

"Assist us, O Lord, we beseech thee, by the merits of the spouse of thy Holy Mother, that what of ourselves we cannot obtain, may be given us through his intercession, though Christ our Lord. Amen."

The little pamphlet from which the above is taken, was given me by a converted Roman Catholic, and such is the attachment they have to the intercession of the saints, that when (two days ago) I directed one of them that reads the Irish character, to 1 Tim. ii. 5, he was exceedingly perplexed at translating the words, "*one mediator between God and men.*" He read before and after very freely, and discoursed on the connection, but strove to avoid the main point to which I directed him. This is the instruction they receive, and thus the souls of millions are led in paths of error to their destruction. Surely after such a representation, there can be no need to use arguments with those who know the value of the soul, and of the gospel to promote its happiness, to induce them to assist liberally those institutions that are in operation to emancipate our fellow-subjects

Pray for us!

in England, and in this country, from the chains of mental slavery in which they are fast bound. "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord; to the help of the Lord against the mighty." Judges v. 23.

S. D.

Clonmel, August, 1823.

Popery the Religion of Cathedrals!

MR. EDITOR,

In the celebrated work of the Rev. Mr. Cunningham, entitled, "The Velvet Cushion," it was elegantly remarked, that "*Dis-senterism is the religion of barns; Protestantism, of houses; and Popery, of cathedrals!*" I have lately heard the following anecdote, which goes far towards proving the correctness of at least the last member of this memorable sentence! Your publishing it in the Baptist Magazine will oblige your constant reader,

PURITAN.

Two American gentlemen who had lately made the tour of Italy, being in Westminster Abbey at the time the regular cathedral worship commenced, one of them who had been brought up in the United States, exclaimed, "I did not know this was a popish chapel." The other (Dr. S. jun.) replied, "It is not; it is a protestant episcopal chapel." "Do not tell me that," said the former; "I have been in Italy as well as you, and cannot be deceived. Look at those boys, and hear their chaunting. Look also at those priests. You might as well tell me that black is white, as that this is protestant worship!"

Obituary and Recent Deaths.

REV. JAMES HINTON, M.A.

ON the 28th of July, after a very short illness, died the Rev. James Hinton of Oxford. He had been for many years subject to violent spasmodic attacks, which often threatened his life; and by a similar seizure it was at length almost suddenly terminated. During the week or two preceding his death, spasms of a slighter kind had frequently occurred; and they induced him to shorten his half-yearly visit to London. On Saturday, July 26, he left town for Reading, (on a visit to his son, the Rev. J. H. Hinton.) intending to preach on the following day; and he retired to rest in comfortable health. About midnight, however, he suffered a very severe attack of his disorder, which required the use of the most powerful remedies, and for a while seemed to give way to them; but, in the course of Sunday night it manifestly baffled medical effort, and Mr. Hinton rapidly sunk till half an hour before noon on Monday, when his spirit departed tranquilly into the presence of his God. The body was conveyed to Oxford on the following Wednesday, and on Friday it was interred in the vault under the Meeting-house. The assembly at the funeral was very large; and an appropriate and affectionate address was delivered by Mr. Coles of Bourton, the senior minister of the Oxfordshire Association. The funeral sermon was preached on Thursday, Aug. 14, by Mr. Hughes of Battersea, to a very crowded congregation, from 1 Thess. iv. 13, 14. A large number of ministers on both these solemn and affecting occasions was present.

For the survivors it is to be regretted, that the violence of disease prevented any indication of the state of Mr. Hinton's mind, and even any reference to his multiplied and interesting concerns. It is, however, happy that the testimony of his life needed no dying confirmation. It is known, also, that his thoughts were habitually and joyfully familiar with

death. The last sermon he preached was from these words; "Death is swallowed up in victory;" and his children will long remember the devotional unction of his last engagement in family worship.

REV. RICHARD FOULKES.

THE Rev. Richard Foulkes was born at Llanyfydd, in the County of Denbigh. It is not known by what means the Almighty was pleased to bring him to the knowledge of the truth. At the commencement of his religious profession he was an Independent, but afterwards joined the Baptists. In a few years he was unanimously called upon to take the pastoral charge, jointly with the Rev. A. Vaughan, over the church at Ruthin, where he laboured with great success. Some time after this he removed his residence to Denbigh, eight miles west of Ruthin, and dispensed the word of life to the church assembling there with much acceptance. Receiving, however, a pressing invitation from the church at Cefnbychan, to take the charge over them, the church at Denbigh, though they evinced the greatest reluctance to part with so eminent a minister of Jesus Christ, could not well oppose it, as the church at Cefnbychan could render him much more comfortable, as it respected the things of this life, than they had it in their power to do.—He removed to Cefnbychan in November, 1821, where his ministry was blessed to the conversion of many.

His heavenly Father was pleased to afflict him with a liver complaint, and though the assistance of the most celebrated medical men in the neighbourhood was called in, they declared they could render him no assistance.

He died in June, 1823. His last words to one of his beloved friends were, "I have laid my whole weight on the Rock of ages; and if that Rock gives way, I must be forever lost."

Thus died, lamented by christians of all denominations, this eminent servant of Christ, in the prime of life, leaving a disconsolate widow, and three dear little children. He was buried in the Baptist burying-ground at Penycae, near Cefnbychan, where many hundreds of his friends and neighbours attended to witness the descent of his mortal remains into the silent grave, until the resurrection of the just.

A. B. C.

MR. ROBINSON.

Mr. Robinson, late deacon of the Particular Baptist Church, White's-row, Portsea, died August 7, in the sixty-fifth year of his age. His character, in a moral point of view, was ever virtuous and honourable. The reception of the truth, therefore, to a knowledge of which he was brought when about twenty years of age, must have produced such effects only as relate to the state of the mind spiritually and devotionally considered. In the early part of his life he attended, as did his friends, the worship of the episcopalian church. This, however, he left for the ministry of the Dissenters, with whom, in the course of time, he identified his christian profession. The church at White's-row, in the first stages of its history had a mixed communion, with (what may be called) the Independent part! of which the deceased united in the early part of his christian career. About the year 1796 he was baptized, and united with those of the church who held the principles of the Particular Baptists, into whose doctrinal sentiments and church order the Society has since merged.

Mr. Robinson's conduct as a church member was consistent and exemplary; the interests of the church lay near his heart; he rejoiced at whatever conduced to its prosperity, and was pained at whatever had a contrary effect. There are those that knew him from the commencement to the close of his christian course, who can bear testimony to his prayers, his advice, his example, all tending to promote the

peace and harmony, the love and unanimity, the spiritual and devotional interests of the church of which he was a member. To the lot of few persons has it fallen to possess more of the confidence or esteem of a christian society. This was manifested, in a more than ordinary degree, in the early part of the year 1818, at which time the church called him to the office of deacon, the duties of which he faithfully discharged till March, 1821, when infirmities and relative circumstances induced him to resign the deaconship into the hands of those from whom he had received it. Advanced in life when called to the deacon's office, he would have declined its acceptance, but for the esteem he had for him who was then pastor, and but for the desire he had to promote the interests of the church.

Mr. Robinson possessed an extensive acquaintance with the scriptures, and a sound and discriminating judgment. His conduct was marked with much prudence, simplicity, gentleness, and sincerity. He was also favoured with a good constitution, and with an almost uninterrupted health and spirits, in the enjoyment of all which he continued till the 30th of November last, when suddenly he ruptured a blood-vessel in the nose, which for a time baffled medical skill. Being of a plethoric habit it was hoped the bleeding would have been beneficial: a dropsy, however, ensued; and for several months he was unable to lie in bed.* Though a material alteration had taken place, his family did not apprehend that his departure was nigh: but the evening before his death, his breathing became increasingly difficult, and thus continued till Thursday morning, August 7, when, supported in his chair, he gently expired.

By this afflictive event the widow is bereft of one to whom she had been united upwards of forty-one

* His illness had a torpid influence upon the powers of his mind, and rendered him insensible of his approaching dissolution. During his illness, therefore, his remarks were more of a general than of a specific cast.

years; the surviving children of a parent, whose memory they revere, and whose prayers and example they cherish; and the church of a brother, who, whether as a member, as a deacon, or as a reader of the hymns in the public services of the church, will not soon be forgotten.

The following is an extract of a letter of condolence from Mr. Hawkins of Weymouth, who from the year 1816 to 1821 was pastor of the church.

"Of your father I may speak in terms of veneration and sincere regret. From the first moment I knew him, I esteemed and loved him. There was so much sterling integrity in his character, such steady and undeviating consistency in his deportment, such calmness and placidity in his disposition, so much of the real christian in his life and conversation, that it was impossible not to admire him. O my dear friend, what a comfort and satisfaction must you and your dear sisters and beloved mother feel, in cherishing his memory, and in looking back on the course he has now finished. I am sure you will feel thankful that such a father was spared to you so long; that you have for so many years enjoyed the benefit of his prayers, his example, and his advice. And now that he is gone to his reward in heaven, you will not wish him back to this world of suffering and of sin. His spirit has escaped from a body weighed down by disease, and he has entered into the joy of his Lord. May we be found followers of him who through faith and patience is now inheriting the promises," &c.

So retiring was Mr. Robinson, that had his wishes been strictly adhered to, his decease would not have been a matter of public notice. This, however, would have been highly improper. As the deceased did not select any portion of scripture for a funeral sermon, Mr. Mileham, who succeeded Mr. Hawkins, spoke from 2 Sam. xiv. 14, which, in the course of family conversation, Mr. Robinson had frequently repeated. The funeral sermon was preached August 17, to a numerous and attentive congregation.

MRS. RUTH OVERTON.

MRS. OVERTON was the eldest daughter of Capt. Anthony Ward, St. George's East, London; who, though much employed on the seas, when the good providence of God returned him to his family, was ever zealous in directing (as far as means could do so) their thoughts to the only source of solid happiness, Christ Jesus, in all his revealed fulness, sacrifice, and glory. It pleased God to own his exertions, by the sound conversion of his truly amiable daughter. From what the writer has heard her state, she was gradually impressed by her father's admonitions and prayers. One circumstance, however, she would often advert to, as the first instance she remembers of a truly broken heart, and discovery of her need of Christ. It was a discourse preached by Mr. Nicholson; and especially the singing of that hymn, "When any turn from Zion's ways, (Alas, what numbers do!) Methinks I hear my Saviour say, And wilt thou leave me too?"

It caused such irresistible emotions of love and sorrow, that she was taken out of chapel before it was ended. This was at the early age of between six and seven years. After the death of her father, at the age of sixteen, in the good providence of God, she engaged in a business with a truly pious widow, and the writer became acquainted with her; at the age of seventeen she joined the Baptist church of the Rev. W. Shenston, Alie-street, with her betrothed husband, and remained a member till death, much esteemed by all who knew her. For the greater part of her life, she was much exercised in her mind about the genuine nature of her faith, lest she should have been merely persuaded by falling in the connexions of godly parents, and a pious husband. She was often distressed that she could not state the exact time of her calling. The enemy of souls would often harass her, when communing, test what she had stated of the work of grace on her soul should have been presumption. It pleased the Lord to afflict her last August, and from that

time till the day of her death, she suffered exceedingly, especially one month before her death. Her medical attendants were often astonished at her patience and resignation. She was never heard to murmur under the whole of her sufferings. At one time, when under acute pain in her head, she cried out, "Lord Jesus, do not lay any more on me, I shall lose my senses;" and directly afterwards rejoined, "I hope the Lord will not be angry with me for what I said." It pleased our gracious God to support her, by far the greater part of her affliction, with the hope that Christ had died for her sins, and that he would not suffer her soul to be lost. It was a considerable time before she could resign her husband and family, desiring to see the latter brought up. But a few days before her death she said to her husband, that she could then make a full surrender of them all into the hands of the Lord. A christian friend said to her, "Does the pain in your head produce darkness in your mind?" She answered, "No; I bless the Lord, I know in whom I have believed." Her friend said, "The Lord giveth grace." She added quickly, "Yes, and glory, and no good will he withhold." He observed, "It is a great mercy you are enabled to look to Jesus; no doubt you find religion a reality." She answered, "I would not give up my hope for the whole world, I have no other dependence but in Christ." About this time, when she was supported by her husband in bed, on his asking her if she could trust her soul's safety on the bloodshedding and righteousness of Jesus Christ, she broke out in the sweetest emphasis,

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, oh leave me not alone,
Still support and comfort me."

She soon after exhorted her mother-in-law and female servant to seek the Lord while he may be found, and to call on him while he is near; adding, "Who knows? the death of your poor daughter may be the means of giving you spiritual life." And turning to her sister, she said, "If my dying would be the means

of giving life to your soul, I would freely die. Mind not the poor things of this world, there is nothing in the world worth having, 'tis only useful as a passage to heaven." On another occasion, when in prayer, the servant standing by, she thought the servant smiled, and asked, "Do you like to hear me pray?" being answered in the affirmative, she continued her prayer to God. When the pain in her head was severe, she was frequently heard to say, "Oh! these are sufferings, but not to be compared to the sufferings of Christ; he drank the very dregs." She said, she hoped the Lord would give her patience. A female friend said, "He has given you patience." She answered with a smile, "Am I patient? I bless the Lord." About a week before her death, looking on her friends, she said, "You are all very kind;" and added, "If the Lord take me, I shall be happy;" and with lifted eyes and hands she exclaimed, "I long to see his face; I shall sing very loud the praise of his precious name." She always inquired for the Sabbath, and requested the petitions of the Lord's dear people. She spoke much of the glorious righteousness of the Redeemer. On the morning before her death she exhorted all to trust in Christ, who would never leave any soul that trusted in him; and a little before she left the world, she said, "I hope the Lord will take you all to glory; I should like you all to go with me." Nearly the last words she was heard to speak, were, "Lord Jesus, into thy hands I commend my spirit; Lord Jesus, into thy hands I commend my spirit; Lord Jesus, receive my spirit." Thus died this weak christian in life; thus she triumphed in death; leaving a husband and four children to lament their irreparable loss. It is remarkable, that the infant she was most concerned about, was taken away six weeks after. Reader, this narrative is written for your sake, and the glory of Christ, whom the father delighteth to honour. May it be your happiness, with that of her husband and family, to live and die like her.

Review.

Memoirs of Mr. Coxo Feary, first Pastor of the Baptist Church at Bluntisham in Huntingdonshire; with an Account of the Rise and Formation of that Church. By John Audley. 12mo. pp. 119. 3s.

In a remarkably modest preface, the compiler of these interesting Memoirs manifests his anxiety to receive no further share of credit than is justly due to him. He was induced to undertake the task in compliance with the request of Mrs. Feary, and other friends. Besides having enjoyed an intimacy with his deceased friend, of between thirty and forty years, the Biographer discovered, on searching for the requisite materials for the present work, that Mr. Feary had "written an account of himself, from his birth to his conversion, and of the most important things which followed that memorable event for several subsequent years." Of this Narrative, together with "Short Memorials," being a sort of Diary, Mr. Audley has availed himself, so as to make as much as possible Mr. Feary his own Biographer.

The history of this pious and excellent servant of God, is so closely interwoven with that of the Baptist Church at Bluntisham, that it was evidently impossible to write the life of the pastor without recording the important particulars relative to the formation and prosperity of the church. In reading the narrative, we are forcibly reminded of some of our Lord's parabolical descriptions of the origin and progress of his kingdom. Doubtless it must often have happened in primitive times, that christian churches were gathered precisely in this way; and we should think the most zealous advocates for regularity and discipline could find little to object against the course of proceeding detailed in this volume.

The work is divided into an Introduction, five Chapters, and a Conclusion. The Conclusion is from the pen of Mr. Bosworth, a friend of the author's, and is by no

means the least valuable part. The contents of the Chapters are: Chap. 1. From his birth to his becoming religious.—Chap. 2. From his making a profession of religion, to the rise of the Dissenting Society at Bluntisham.—Chap. 3. From the rise of the congregation and church at Bluntisham, to Mr. Feary's settlement as pastor—his doubts on the subject of baptism.—Chap. 4. Mr. Feary's change of sentiments on the subject of baptism—his popularity and success as a minister—his mental exercises, &c. 1791—1801.—Chap. 5. Mr. Feary's first dangerous illness in 1802—his views and consolations under it—his recovery—his last illness—and death in 1822.

It is somewhat startling to discover, from the "Introduction," that the pious pastor of the church at Bluntisham, in proposing to give a history of that christian society, goes back at once, like our ecclesiastical historians, to primitive times. He explores his way through all the obscurity of the dark ages, informing us, that at one period "all the lands belonging to the parish of Bluntisham, with the stock, the crop, and all the inhabitants, were purchased for the monks of Ely by Ædelwold of Ulnoth, for the sum of thirty-seven pounds;" at length he rejoices in the light of the Reformation, and triumphs in that liberty of conscience secured by the Act of Toleration; and so arrives at the period when the Baptist Church at Bluntisham was first formed. The Biographer has displayed a most commendable discrimination in the hasty sketch he has given of Mr. Feary's "larger account;" which, however, we should suppose possesses considerable interest, as the writer was a man of no ordinary mind, and from being a strict Episcopalian became upon principle a genuine Protestant Dissenter, and was the founder of this Baptist Church.

Our limits will not allow of our inserting a Memoir in this depart-

ment of our work. Indeed, it is the less necessary, for as the volume before us possesses unusual interest, and as it is small, and the price moderate, we trust most of our readers will obtain the perusal of it. At the same time we shall not forego the pleasure of presenting an extract from the second Chapter, and one from the masterly summary which forms the "Conclusion."

"In the autumn of the year 1784, the Life and Sermons of the famous Mr. Whitefield providentially fell into his hands. Being at St. Ives market, he went into the bookseller's shop as usual, where lay three volumes of Whitefield's works. On looking into that part of his Life where he preached to the colliers at Kingswood near Bristol, and to the populace in Moorfields, he was much delighted, and surprised he had never before heard of Mr. Whitefield. He asked whose books they were: the bookseller replied, 'They are yours; I sent an order for some books, and they have made a mistake, and have sent me these methodistical books instead of what I ordered. I did not return them, but kept them for you, thinking you would be pleased with them, as nobody reads so many religious books as yourself.' The price was eighteen shillings. Thinking this more than he could well spare, he returned home without them; though, just as he left the shop, the bookseller said, 'I shall not send them back, as I expect you will alter your mind by another market-day.' And as he predicted, so it was; for having found on inquiry what a pious, laborious, and zealous servant of the Lord Jesus Christ, Mr. Whitefield had been, he was determined to have them. On receiving them, he the same evening read a sermon to his shepherd, his labourers, and his intimate and bosom friend Mr. A. who were much delighted. The sermon was from the text, 'What think ye of Christ?' The next evening, without his knowing or expecting any such thing, a number of poor people came with Mr. J. K. a gentleman of the village, to hear him read a sermon. A circumstance so unexpected quite embarrassed him. The idea of reading before so many people, and the shame of being counted a methodist preacher, led him to decline reading: but such was their desire to hear, that they declared they would not depart until he

had read a sermon to them. Accordingly, with no little confusion, he read the same sermon he had done the night before; and such was the satisfaction received, by the blessing of God upon this sermon, that it laid the foundation of the present church and congregation. Such events as these show, that God's thoughts are not our thoughts, 'neither are your ways my ways, saith the Lord.'"

"One of the poor women very much wished him to read a sermon at her house the next evening. He consented, on condition that she would not make it known: but, notwithstanding the caution taken to conceal it, when he went in the evening the house was filled; and it was a most interesting sight to behold the profound attention, and deep seriousness, with which the poor people received the glad tidings of salvation from the reading of that sermon. He continued reading to the people during the winter, in the same cottage, one of the alms-houses at the bottom of the village, belonging to Thomas Harrison. And such was the awakening in the place, that the people were constantly inquiring what they must do to be saved. In the spring of 1785, as the house could not contain the people, they removed into the next house, which was larger. Here, for the first time, he found courage to pray with the people, after he had finished the sermon. They being unaccustomed to any thing of the kind, it produced such a feeling of affection and surprise, that, like the people of Lystra, with Paul and Barnabas, they would have done sacrifice. The congregation still increasing, they opened a larger house in the village. All this while they had no regular time for worship; but it was sometimes two, three, or four evenings in the course of the week. Being still a constant attendant at Mr. Venn's church on the Lord's-day, he acquainted him with what was going on. Mr. Venn encouraged him, and pressed him to keep on, saying, that 'he believed God had a great work to do at Bluntisham; and that in the course of the summer he would come over and help them.'

"At this time Mr. Feary was favoured with the friendship of three pious clergymen, Mr. Brock, Mr. Venn, and Mr. S. of C. The latter of these gentlemen preached a sermon in Mr. Feary's house, at five o'clock in the morning. The room was crowded to excess, and several persons were out of doors. This was a season long re-

membered with peculiar pleasure, on account of the evident tokens by which God gave testimony to the word of his grace.

"Mr. Venn fulfilled his promise of coming over to help them; and, for his accommodation, Mr. John Kent opened his barn. Mr. Venn preached to a very large, serious, and deeply attentive congregation. The scene was truly affecting, and Mr. Venn declared, that he never but once in all his life enjoyed such a season of refreshment from the presence of the Lord, in preaching to any people.

"From this time Mr. Kent insisted upon the people's accepting the use of the barn as often as they pleased. They thankfully embraced the offer, opened a small subscription, and fitted it up for their use. This was a new trial to their friend, C. Feary, as it looked so much like a separation from the Establishment, and of his being a Dissenting Minister; to neither of which he at that time could be reconciled. But though this was unpleasant to his feelings, he continued meeting the people and reading sermons, in order to keep them together, hoping to have an opportunity of procuring a curate to preach the gospel in the church. For this purpose he mentioned the circumstance to the Rev. Mr. S. of C., who was very desirous of accomplishing such an object, and applied to Mr. H. a serious clergyman, who engaged to come, if Mr. Oakes, the rector, consented, and the people proposed a subscription towards his salary. But the proposals were rejected.

"About this time Mr. Feary was desirous that the pious clergyman, whose preaching in his house had been attended with such beneficial effects, should favour them with another sermon; but, after consulting with one of his seniors, he thought proper to decline it.

"The refusal of Mr. S. to come any more amongst them, joined with that of the rector to receive an evangelical clergyman as his curate, might well throw them into perplexity. And as they did not know what to do on the Lord's-day, C. F. proposed to meet them in the morning before he went to Yelling, and in the evening on his return, and pray with them, and read a sermon to them. And so anxious were the people to hear the word of God, that multitudes would be waiting on the road for his coming home. They continued this practice for some

time, until the congregation became very large, not fewer than between three and four hundred. Under these encouraging circumstances, Mr. Venn advised him to stop at home the whole of the Sabbath, which he did. Having finished all Mr. Whitefield's and Mr. Hervey's sermons, he was under the necessity of making an effort at expounding a chapter out of the sacred scriptures. This he did for some months; after which he took a single passage, and endeavoured to preach from it, which proving acceptable, he was encouraged to go on, for 'the hand of the Lord was with him, and a great number believed and turned unto the Lord.'"

From the "Conclusion" we make the following extracts, regretting it is not in our power to insert more.

"Mr. Feary was, in many respects, an extraordinary man. The moral reformation which, by the blessing of God, he effected in his native village and its neighbourhood, and which must have afforded him, in the retrospect, unspeakable delight, is an event to which, under all its circumstances, not many parallel cases can be adduced. Without education, except in the slightest elements of it,—without influence, except what naturally accrued to him from the very efforts he employed, and the successes which attended them,—without forwardness and vanity, for he rather shrunk from than courted the publicity which awaited him,—he produced a most remarkable and permanent change in a great part of the population around him; commencing his labours without a single follower, continuing them with an ardent, yet well tempered zeal, amidst alternate hopes and fears, successes and discouragements, and ending by the formation of a flourishing church and congregation—the latter amounting to seven or eight hundred persons.

"He had an insatiable thirst for knowledge of almost every kind; he accumulated by degrees a very valuable library; and he read with greediness every thing of value which came in his way. He studied his Bible with great attention; not with partial views, or merely in detached passages and insulated texts, but in a course of connected and discriminating perusal; and although he made no pretensions to literature or criticism, in the strictness of their acceptation, he diligently availed himself of every assistance within his reach, in exploring the sa-

cred writings, and derived great advantage from consulting many of those valuable expositions, and other theological works, with which our own country and language so happily abound. He was also well acquainted with some of the principal authors in various other departments of English literature. In short, nothing that appeared in nature, nothing that occurred in life, nothing that he observed in himself or others, was indifferent to him; all was made to contribute to the increase of his mental stores—all was consecrated to the service of the sanctuary, and brought, as occasion offered, or judgment dictated, to bear on the great object to which his life was devoted.

"Many persons have run a more splendid career of worldly glory, many have been distinguished by higher endowments, and brighter talents; but if a life of piety and benevolence, of activity and usefulness in the church of Christ, be entitled to commendation and remembrance, few indeed have a greater claim to them than this amiable and excellent man. All who feel an interest in the prevalence of true religion, will be thankful to God for what he has wrought by him; will rejoice in the good which he has been the instrument of effecting; and will delight to contemplate its consequences as likely to extend to future generations in this world, and to everlasting ages in the world to come."

Sketches of Sermons, preached to Congregations in various Parts of the United Kingdom, and on the European Continent, furnished by their respective Authors. Five Volumes, 12mo. Holdsworth.

THESE little volumes contain the substance of about 250 sermons, which have been delivered by preachers of eminence in their respective communions. The first two volumes have been respectfully noticed in our number for February 1822, and January 1823. The rapid sale of these "Sketches" is one of the encouraging signs of the times. It shows that, on the part of the British public, there is a great and increasing demand for religious knowledge. It reminds us of the words of the oracle by which Daniel was encouraged: "Many shall run to and fro, and knowledge shall be

increased." "That country (says an American traveller) would not be overrun with itinerant lecturers on astronomy, where the populace never studied the stars; and if the citizens of the American republic were not anxious for Christian knowledge, there would not be so many teachers good and bad."*

The *preface* has been very highly and justly admired.

All the sketches are not equal, nor equally evangelical. Some of them are evidently written by divines of the Wesleyan school. Particularly those signed *Beta* are (if we mistake not greatly) the productions of an excellent and eloquent minister of that communion. We must make room for a short extract or two.

"Faith is a *self-evident* principle; and if you believe in the Son of God, you cannot but know it. 1 John v. 10. Is faith credence—and cannot you know whether you believe the attestation of a fact? Is faith reliance—and cannot you know whether you depend on the veracity of him who has pledged his word to you? That doctrine which teaches that a man may believe in the Son of God, and not know it, is as contrary to sound divinity as it is to sound sense, as the Bible uniformly attributes effects to faith; and if the effects be not produced, the cause is not in action."†

On this passage we offer a few remarks.

1. *Believing* is, confessedly, a mental act, of which, no doubt, the mind must be *conscious* at the time. But

2. Whether the exercise of faith be scriptural, good, and safe, and connected with salvation, is quite another question. It must be tried by the proper test; to which this writer agrees in another place. For in describing the evidences of the new birth, after speaking of the first evidence as intuitive, and the second as "divine, springing from the direct witness of the Holy Ghost,"

* See an admirable little volume, truly classical and truly christian, entitled "Essays, descriptive and moral, on scenes in Italy, Switzerland, and France." By an American.

† Vol. I. p. 79.

(Rom. viii. 16.) he says, the third is "rational, flowing from a full conviction that we have the marks of those who are born of God."*

3. What our author means here by *intuitive evidence*, and the *direct witness*, we cannot tell precisely, and we should be very sorry to misrepresent him. What he has plainly said, we fear, will be discouraging, and distressing to many who are true believers; who are nevertheless painfully exercised with doubts and fears respecting the genuineness of their faith. A man can read nothing in the dark. When the sun shines upon the last will and testament which he holds in his hand, he may be able to read his title clear to the estate which has been bestowed upon him.

4. The celebrated William Kiffin has a passage in his experience worthy of notice on this point.

"Many weeks I continued in this great distress, keeping all things to myself; being ashamed to open my state to any. At last being in the company of some christians who were talking about the least measure of true grace, I understood they concluded that the least measure of true grace was to know that a man had grace. [Although, indeed, this was my own mistake of them.] I presently drew this conclusion, without any further examination, that then I had no grace. I was thus confirmed in my former dark thoughts, that all my enjoyments were but mere flashes, which greatly increased the sorrow and distress of my soul. Surely had not the Lord been gracious to relieve me, in a little time, I must have sunk under the burden.

"It pleased his Divine Majesty to give me seasonable relief in about a week after this. Having an opportunity, I went to hear Mr. Moulin, who preached at the church by Londonstone.—Before he gave a positive answer to the question [what is the least measure of grace?] he proved, that for a man to know he had grace, could not be the least measure, but a very large degree of grace; it being a reflex act of faith. He then gave several characters of the least measure of true grace. I greatly wondered within myself, to hear him fall upon that

which did so much, and particularly concern me. I also found some small beginnings of those signs of true grace, which he laid down, in my own soul. This wonderfully relieved my hopes again; God being pleased to give me some strength to depend upon his grace, more than I had received for many weeks before."

ORME'S *Life of KIFFIN*, p. 8.

These Sketches will probably be called for in many successive editions. Some passages, no doubt, the writers will improve. There is one that needs revisal in Vol. V. p. 73, on the words "take away all iniquity."

[1. Take it away from our affections, that we may no longer love it.

2. From our consciences, that we may no longer labour under the burden of it.

3. From our lives, that it may not have dominion over us.

4. From our hearts, that we may be dead to it.]

Query—Do not the *first* and the *fourth* of these particulars coincide?

—♦—

The Heroism of the faithful Minister of Christ displayed, in reference both to Life and Death. A Sermon preached at Maze-pond Meeting-house, July 24, 1823, at the Baptist Monthly Meeting; the Subject of which took its Rise from the sudden and lamented Death of the Rev. William Ward. With an Appendix, containing a short Biography of the Deceased. By J. Ivimey. Published at the unanimous Request of the Ministers and Messengers. 40 pp. 1s. 6d.

THIS sermon deserves, and no doubt will have, an extensive circulation. We deem it, therefore, unnecessary to give an analysis of it in our pages. It pays a well-merited tribute of commendation to a very eminent Missionary, whose name is already embalmed in the hearts of thousands, and whose memory will be honoured through all succeeding generations.

We must wait the next arrivals to learn the particulars of the funeral solemnities. It appears from his "Farewell Letters," that he anticipi-

* Vol. I. p. 70.

pated being "laid with Pitumbursing, Funtick, and others, in the burying-ground at Serampore."* He informed the writer of this article, while he was in England, that the Pundit who appears associated with Dr. Carey in his picture, and whose name appears to have been, Mrityoonjoy,† died at last, it was feared, in idolatry!

Mr. Ward's recent visit to this country, reminded us of the "angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." Wales, Scotland, and Ireland, as well as England, heard his animating appeals. He crossed the Atlantic, and made an extensive tour in North America. He travelled in Holland also, with the same object always in his heart—always in his mouth. That journey must have included, we apprehend, not less than 50,000 miles.

In every volume of our "Periodical Accounts" it appears that Mr. Ward had a pastor's heart. His kind affability and warm affection endeared him to all the junior, as well as the senior missionaries—the native converts—the inquirers—the missionaries of other societies—and to christians of all countries, and of all denominations. It will require a volume of considerable size, (which we hope is in forwardness) to do justice to his labours, which were so diversified, so ardent, and so abundant.

Mr. Ivimey has given some account of Mr. Ward's publications in the appendix. We shall be happy to give our readers a complete catalogue, with a respectful notice of them, as soon as we can procure it.

Letters from a Father to his Daughter, on serious Subjects: Designed for the religious Improvement of Youth. 12mo. Boards. 133 pp. 2s. 6d.

THIS little volume proceeds from the pen of a pious and sensible writer, but who has not enjoyed the

advantages of a liberal education, as is evident from his perpetual violation of the first and easiest rules of grammar. The advocates of religion, however, (among whom he is to be classed,) should be treated, as he justly observes, "with mildness and lenity; for it sometimes happens that much of the spirit and temper of the gospel is to be found, where the individual can boast but little vigour of conception or mental culture."

The subjects of these "Letters" are, The Importance of Religion—Early Piety—Decision of Character—Hypocrisy and Self-deception—Prayer—The Importance of Watchfulness and Self-examination—Diversity of Opinions among Christians—The Right Improvement of the Sabbath and the Public Means of Grace—Intercourse with the World—The Choice of Friends—Reading and Meditation—And the Improvement of Time. In Letters from a Father to his Daughter it would have given us pleasure also to see a marked attention paid to the Doctrines of Divine Revelation, and especially to the doctrines of grace. They are, it is true, now and then glanced at, but it is only incidentally and by the bye. But are we not, according to the motto in the title-page,

—"bound to cast the minds of youth
Betimes into the mould of heavenly TRUTH,
That, taught of God, they may indeed be wise;
Nor IGNORANTLY wand'ring miss the skies?"

It is of importance for them to be taught that he that keepeth the divine commands, and he only, shall be saved; but it is of equal importance for them to know that by the deeds of the law no flesh living shall be justified—that Christ is the end of the law for righteousness to every one that believeth—and also that he could not have been so, nor have been a propitiation for the sins of the world, if he had not been truly and properly divine. The exhibition of christian doctrines, so far from endangering morality, establishes it. "Do we," says the apostle, "make void the law through faith? God forbid: yea, we establish the law." What morality can

* P. 86. † Farewell Letters, P. 180.

there be where there is boasting? and by what law is boasting excluded? of works? nay, but by the law of faith. Or what morality can there be without gratitude to God? and what so much tends to promote this as the doctrines of grace, and a belief in the divinity of the Author of our salvation?

We could also have wished to see a Letter in proof of the being of a God, and another in proof of the truth of Divine Revelation, with an answer to objections.

Thus finding fault not with what is said, but with the omission of what is not said, we hope that in the next edition the Author will supply this defect. We also recommend the revision of the work by some person qualified to do it before it again meet the public eye.

Scripture Riddles, taken from some of the Historical Passages of the Old Testament, with appropriate Keys, in form of a Dialogue. Adorned with Cuts for the Entertainment and Instruction of Little Boys and Girls. By James Fisher, Author of the "Winter Season," "Spring Day," &c. &c. Pp. 80.

"SCRIPTURE RIDDLES" Yes: but is this perfectly consistent with the profound seriousness and unutterable importance of the Bible? "But may not the end sanctify the means?" We must never do evil that good may come, but rather inquire if the end may not be obtained by means of a nature less questionable. Still it is urged that these enigmas are founded on "some of the historical passages of the Old Testament;" yet still we demur, and were it not for the redeeming quality of the "appropriate keys," we should risk the danger of being considered fastidious by recommending severe abstinence from every such use of the inspired volume.

These dialogues, however, notwithstanding several typographical deformities, are, generally, so well adapted to accomplish the instruction of children on subjects of everlasting interest, that we cannot

help wishing they may be very extensively brought under their notice.

It has been hinted to us that the pious author is destitute of the inestimable blessing of natural sight. In this most trying situation we offer to him our christian sympathy. We cannot, however, but express our unfeigned thankfulness for that spiritual illumination which we trust cheers his solitude, and disposes him to engage in pursuits edifying to himself and beneficial to others.

In the event of a second edition of the work now before us being required, it might be desirable particularly to revise the answer that is given to the question, What is my soul?

LITERARY INTELLIGENCE.

Just Published.

The Excellence and Utility of the Evangelical Ministry, as exercised among the Protestant Dissenters. A Sermon occasioned by the Death of the late Rev. James Hinton, A.M. of Oxford: preached at the Meeting-house in Eagle-street, London, August 3, 1823, by Joseph Ivimey. Offer, Newgate-street.

The Bible Teacher's Manual. By a Clergyman. Part II. Exodus. Price 8d.

Works of the late Andrew Fuller. Vol. VIII. and last. 8vo. Price 12s.

In the Press.

Preparing for Publication, in an Octavo Volume, The Life of the late Rev. James Hinton, M. A. of Oxford, comprising Extracts from his Diary and Correspondence. By John Howard Hinton, M. A. of Reading. With a Portrait, engraved for the Purpose, from a Miniature recently taken. The Writer conceives that interesting Letters and Information may be in the Possession of many of his late Father's Friends, to whom he may not have the means of making personal Application: he will, however, esteem himself highly obliged by any Communications of this Nature.

The Sixth Volume of Sketches of Sermons. Furnished by their respective Authors.

Intelligence, &c.

Projected School for the

CHILDREN OF BAPTIST MINISTERS.

MR. EDITOR,

IN an age when education has become so general, no one will deny, that the children of our ministers should participate in its advantages, and thus be rendered capable of occupying useful and respectable stations in after life.

It is equally clear, that the provision made by the great majority of our churches for the maintenance of their pastors, is so slender, that after providing food and raiment for their families, they are unable to provide competent instruction for them.

Is it not then desirable that some plan should be devised, by which the great object may be attained, if not altogether gratuitously, yet on such terms as may put it into the reach of many who are now longing for it in vain?

I do not intend to expatiate upon the manifold advantages of such a plan, or to urge the inducement presented in the example which has been set us, for many years, by our friends of the Wesleyan denomination. In the present stage of the business this is unnecessary; nor am I insensible to the arduous difficulties which will attend the formation and execution of a scheme sufficiently comprehensive to meet the object. Nothing useful has ever been accomplished without difficulty.

But my design at present is simply to announce that such a plan has been in contemplation, and to elicit from our friends throughout the country, such information and suggestions, as may at once furnish more ample ground to judge of its expediency, and supply hints to render it more complete, previously to another address* on the subject, which will appear sanctioned by many ministers and gentlemen of respectability and influence in the denomination.

I conclude, by requesting that such of your readers as approve the idea

* We have had an opportunity of seeing the address alluded to above, and most cordially hope that its object will be attained. Ed.

which has now been thrown out, and have any suggestions to offer on the subject, would, as early as possible, communicate these sentiments (post paid) to A. B. at Mr. Whittemore's, 62, Paternoster-row, London.

Sept. 13, 1823.

A. B.

N. B. Samuel Salter, Esq. of Newgate-street, London, has kindly consented to become the Treasurer, *pro tempore*, to receive Donations or Subscriptions towards this object, until a society be formed for carrying it into effect.

Reply to the Inquiries of J. P. A.

MR. EDITOR,

IN your number for the present month, J. P. A. has made some remarks on the increase of our denomination, and proposed some inquiries respecting a number of churches contained in a list in his possession, and not to be found in the one recently published. Feeling, as I do, deeply interested in the subject, you will perhaps allow me to reply to those inquiries; at the same time indulging a hope that some more intelligent correspondent will supply my lack of information.

The comparative view of the two lists is highly encouraging, and I am persuaded that a complete exhibition of the present state of the denomination would be still more so. We have many churches, the origin of which, and the ordination of whose pastors, have never been recorded. It is a lamentable fact, that whatever interest a person may take in the welfare of the body, he has no means of obtaining even a list of the existing societies, but by a knowledge of the whole kingdom. It would be well if the ministers and officers of our churches would take the hint, and more regularly forward to the Magazine the information of whatever events among them would be interesting to the denomination at large.

In reference to the churches in Monmouthshire and Staffordshire, I can only inform your correspondent, that in the year 1790 Dr. Rippon published in the Baptist Register, a list of the Baptist churches in England, collected

about two years before by James Smith, Esq. to which he has subjoined the list for Wales. In Staffordshire, he mentions two churches only, viz.—

Cosely, Pastors { Joseph Bissell.
Thomas Smith.

Hanley Green, John Hindle.

These good men have long since entered on their eternal rest. The latter church has long been extinct; and the meeting-house, which is a handsome building, was for many years shut up. About three years ago it was re-opened, and a new church formed. With its present state I am not fully acquainted, but fear that its interests are very low.

In Monmouthshire Dr. Rippon mentions five churches, viz.—

Bethesda, Pastor John Hier.

Caerleon, Thomas Evans.

Llanwenarth, Caleb Harris.

Pontypool, Morgan Rees.

Trosnant, Miles Edwards.

Besides these, that list ought to have included the churches at

Blaenau, formed in 1666

Penygarn, 1729

Chapel-y-fîn 1745 and

Pennel 1772

I will now proceed to give your correspondent what information I possess respecting the individual churches of which he inquires.

OF EVERSALL, CHRISTCHURCH, DAGON, BICKNELL, and RODWELL-END, I can say nothing, except that they are not to be found in any modern list with which I am acquainted.

If your correspondent will turn to the list of 1823, he will find LITTLE STAUGHTON church under the name of *Staughton, Little*. The venerable and excellent Emery has been long dead. Could no memoir of him be furnished for the Magazine, or must his memory, with a multitude of other excellent ministers, be lost to posterity? The present pastor of this church, the Rev. James Knight, from the church in Blackfriars' road, London, was ordained in 1806.

The church formerly at THORNE, now worships at *Dunstable* and *Houghton Regis*, under the pastoral care of the Rev. William Anderson, from Bristol Academy, ordained in 1810.

The churches at FENSTANTON, and NANTWICH, belong to the *General Baptists*, and have never, I believe, been attached to our body.

GRANDSON, or more properly GREAT GRANDSEN, is not in Cambridgeshire, but in the county of Huntingdon, near Caxton in the former county. J. P. A.

will find it in the list of 1823, under *Grandsden, Great*. Its present pastor is the Rev. Robert Skilleter, from the church at Little Staughton; he was ordained, I apprehend, about the year 1798.

The church at BRASSEY GREEN has long been extinct. The late Rev. Cornelius Gregory, General Baptist Minister at Tarporley, used to preach in the meeting-house one Sabbath in the month; and two other Sabbaths in each month, it was, and I suppose still is, supplied by local preachers of Lady Huntingdon's connexion. The meeting-house is private property.

WOOTTON RIDGE. Of this church I can find no account in any documents I possess, and doubt whether such society has ever existed.* The state of the Baptist denomination in Cumberland is very low. The Rev. Samuel Ruston of Broughton, is, I believe, the only Baptist minister in the county. Perhaps the only way in which the cause could be promoted in that neighbourhood, would be the employment of *Home Missionaries*, the population being generally thin, and widely scattered. In a private conversation with Mr. R. two years ago, he pointed out an important station for a Missionary, making at the same time, an offer to relinquish £30 per annum, towards his support.

CODNOR. Previously to the publication of Dr. Rippon's list in 1794, the church which had occupied a [I suppose dwelling] house at Codnor had removed to the old Presbyterian meeting-house at LOSCOE, the latter people having dwindled away.

RIDGWELL, ESSEX, and GISBURN, or rather GISBURN FOREST, Yorkshire. These churches were in existence a few years ago: of their present state this deponent knoweth nothing.

The church formed at WINWICK in 1784, removed its worship soon after to GREAT GIDDING, where it now meets. Its present pastor, the Rev. W. Crockford, from the church at Keysoe, was ordained in 1812.

The second church at FOLKESTONE, which was formed in 1783, by a secession of the pastor, Mr. Daniel Gillard, and some of the members from the old church in that town, has long been extinct. Mr. G. continued their pastor but a short time, and then retired to Hammersmith: in a few years he gave up the ministry, and died at the latter place. Mr. Read, the pastor

* Q. Wotton-under-Edge? Editors.

in 1739, died a few months ago at Canterbury. The meeting-house erected by this church, is now occupied by a society of Independents.

There exists no Baptist church at WARRINGTON. From Dr. Rippon's list of 1794, it would appear that it was then extinct, or nearly so: he says in a note, "Whether Warrington be yet a church, and should stand in this list, or not, a full history of it would be acceptable to the Register." It were to be wished that some friend in the North could furnish an account of this church which existed more than a century.

Of the churches said to exist at LUTTERWORTH, and HORNCASTLE, I know nothing, and confess that I at present doubt the existence of Particular Baptist churches in those towns in 1789, though in J. P. A.'s list, and in Dr. Ryland's of 1790;—in both cases, without the names of ministers. Neither of them occurs in the list of 1794.

The church at Row is the one over which Dr. Newman at present presides: it is in the later lists called Old Ford.

If your correspondent will turn to the number of your work for March, he will find in the account of Hamsterley church, a history of our denomination at HEXHAM, which is now without a church of our faith and order.

I fear there exists at present no Baptist church at WITNEY. The meeting-house was altered and improved in 1821, and an attempt made to revive the cause; with what success it was attended, perhaps some of your correspondents will inform us.

Of BUXTED I can find no account. In 1790, 1794, and 1798, Richard Butcher was pastor at Uckfield in the same county.

The church at SLOUGHAM is, in the list of 1823, called *Hand Cross, Slaugham*, a misprint I conceive for *Slougham*.* The same name—William Fuller appears as pastor in 1798.

In the Register of 1798, Dr. Rippon says, "The meeting-house at RYTON, Warwickshire, partly fell down, and is converted into a dwelling-house: the church has become extinct, and the pious people who remain, chiefly attend at Bedworth." This latter church was formed in 1796.

No church existed at KELDWICK in 1790, nor, I apprehend, at any prior period.

The church formerly called SLAITHWAITE or SLAUGHWAITE is now called

POOL MOOR, at which place, about one mile from Slaughwaite, it is situated. Its present pastor is, or lately was, the Rev. — Shaw. In the list of 1823, it is improperly printed Pool Moor and Shaw.

I had designed to add a few remarks on subjects which this review has suggested: but fearing that I have passed the limits allotted to papers of this kind, I desist. It has been suggested, that a list of the churches, with the date of their origin, accompanied with the names and years of the settlement of their pastors, is a desideratum. I have collected many hundreds of facts and dates towards such a work; but the expense unavoidably necessary to meet a correspondence which must be entered into to make it complete, will probably prevent its publication. If any competent person among your correspondents would undertake to produce a correct list, accompanied with remarks, similar to those in the Baptist Register, the materials I possess are very much at his service.

August 21, 1823.

J. B.

Reply to part of the Report of the London Case Committee.

IMPARTIALITY demands that the following statement respecting the new meeting-house at Maidstone, should appear in our work. We have received a letter also from the pastor, the Rev. W. Groser, jun. which is too long for insertion, and which, it appears to us, is rendered unnecessary by this communication.

To the Editor of the Baptist Magazine.

SIR,

WITH considerable regret we read in your number for August, the statement of the London Case Committee respecting the church at Maidstone, which inflicts (we are persuaded, unintentionally) on a deserving people, the severest censure.

If the gentlemen who have decided that, in their opinion, there was not sufficient reason shown by the Maidstone church for removing from their former place, had ever seen its disgusting situation, in an inn-yard, surrounded by stables and those nuisances which are crowded into every secluded spot in the vicinity of a large town, and had witnessed even in the time of

* It is written *Slaugham* both by Cary and Smith, Ed.

worship, the cleaning of horses, in a narrow way, before the doors of the chapel, they would not have refrained from rejoicing that the church adopted the resolution of removing.

The Committee, although resident in London, seem hardly to have been aware of the high price of ground and of labour in large towns, and the difficulty of procuring an eligible scite for a chapel without great pecuniary sacrifice; our friends had also considerable difficulty in securing their foundation:—but compare, Sir, the Baptist Chapel, with either the Independent, erected at the same time, or with the Methodist Chapel now erecting, and it will be found that the expense of the premises and the buildings* is not unusually large.

During the decline of the health of the former respectable pastor, the Rev. George Bentliff, and for some years after, the church at Maidstone was divided by contentions, and after his resignation, sunk into disrepute: of late it has risen, and is still rising into general esteem; the name of our denomination is no longer disreputable in the town, and considering the importance of the station, and the large and increasing population, we are persuaded, if the London Case Committee had been sufficiently informed, they would have expressed similar sentiments to those of Dr. Steadman on the first anniversary of the chapel, "That he was glad the church had made an effort to extend the cause of Jesus Christ."

With similar sentiments we did at the first, and do again, cordially recommend the case of the Maidstone church to the attention of the religious public.

WILLIAM GILES, *Chatham.*

JOSEPH EXALL, *Tenterden.*

SAMUEL CORNFORD, *Marden.*

August 18, 1823.

Decline of Mahomedanism.

THE following important communication may be depended upon as authentic; it is from the pen of a gentleman whose rank and character render his testimony indubitable.

"You ask me if the Mahomedan religion is on the decline, I answer; in Persia they can scarcely be called Mahomedans: they are Deists, if any

thing, and are ready to receive the christian faith. A few such men as Mr. Martyn would soon effect a change. You cannot conceive the eagerness with which they ask for his translations of the New Testament. I have distributed several hundreds, and could have done so with twice the number if they had been sent me. At Mecca, the resort is so much fallen off, that not one in a hundred (perhaps if I were to say two hundred, I might be nearer) now goes, for those that did. Indeed the revenues in consequence of this have so much decreased, that in lieu of overflowing treasuries, the Ottoman government is obliged to make large remittances for the payment of its officers and troops. Those pilgrims who now resort make no offerings or presents; they are satisfied with going. Indeed, from my own observation, after a residence of near twenty-four years amongst the Arabs and Persians, I can safely say that Islamism is fast falling to decay."

ORDINATIONS, &c.

MAY 6, a new Baptist Chapel was opened at TROWBRIDGE, Wilts. Mr. Saunders of Frome commenced the service with reading and prayer. Mr. Winterbotham of Horsley preached from Phil. i. 12; and Mr. Kent of Trowbridge (Independent) concluded with prayer.—In the afternoon Mr. Murch of Frome prayed; Mr. Crisp of Bristol preached from Acts xi. 23; and Mr. Stevenson of Trowbridge (Independent) concluded with prayer.—In the evening Mr. Palmer of Westbury (Independent) prayed; Mr. Jay of Bath preached from Psal. lxxiii. 1, 2; and Mr. Byrom of Bradford (Wesleyan) concluded the interesting and delightful services of the day with prayer.—Messrs. Hamlyn, Seymour, Millard, Andrews, and Raban, took part with the pastor, Mr. M'Farlane, in giving out the hymns.—The attendance was large and respectable; the collection was very handsome; and the day was felt by many to be a season of refreshing from the presence of the Lord.—A spirit of kindness, of love, and of tender concern for the best interests of men, marked the whole of the services of this memorable day.

MAY 27, 28, the NORTHERN ASSOCIATION was held at Tottlebank. Engaged, Messrs. Moore of Bootle, (Indep.) Matt. xvi. 18; Ruston of Broughton, 2 Cor. iii. 18; Pengilly,

* There is a large school-room erected by the side of the chapel, which will hold three hundred children.

Matt. vi. 10; Douglas of Hamsterley, Isai. xxxiii. 17; Fisher of Rowley, Isai. liii. 9, 10; J. and T. Harbottle, D. Douglas, Davies (Ind.), T. and R. S. Frearson, Gibson (Method.), Dixon, and Sandys. The Meetings were well attended, and the services interesting. Increase, 18 members. Number of churches 8. Next Association at Cold Rowley, Whit Tuesday and Wednesday 1824.

JUNE 3—5, the WELSH S. E. ASSOCIATION was held at Maesyberllan. Engaged, Messrs. F. Hiley, Maurice Jones, sen. John Roberts of Anglesea (Matt. x. 32), John Jones (Heb. ii. 10), John Roberts of Cowbridge, John Edwards of Ruthin (John xiv. 17), Micah Thomas (Phil. i. 27), Christmas Evans (Rom. viii. 32), Tim. Thomas, D. D. Evans (Rom. xii. 21), J. Edwards of London (Matt. vi. 10), J. Evans (Eph. i. 10), Robert Edwards, and James Edmonds. Number of Churches 59; Increase of Members 355. The next Association at Tredegar in June 1824.

JUNE 10—12, the WELSH W. ASSOCIATION was held at Penybont, Llandysal. Engaged, Messrs. Bowen of Llanelli, W. Evans of Aberystwith (Heb. xii. 3), J. Roberts of Anglesea (Isai. lxvi. 2), W. Evans of Cwmllwyd, H. Davies, jun. of Llangloffan (Eph. i. 19, 20), John James of Ponrhydyryn (Heb. ii. 5—9), D. Jones of Newport, W. Richards of Penypark (Phil. ii. 3),

Daniel Davis of London (Joel iii. 18), John Jones of Newtown (Phil. iii. 10), H. Davies, sen. of Llangloffan, J. Edwards of Ruthin (John i. 14), T. Jones of Rhydwilym (Matt. xxvi. 38), C. Evans of Anglesea (Col. ii. 14, 15), J. Herring of Cardigan, W. Havard of Jabes, and D. Thomas of Mount Hermon. Increase of Members 571. Three ministers had died, Messrs. William Griffiths of Tabor, in the 64th year of his age; David Williams of Swansea, in the 27th year; and Thomas Lewis of Llangloffan, aged 75. The next Association at Cwmivor in June 1824.

JUNE 11, a new Baptist Chapel was opened at ASTWOOD, in the parish of Feckenham, Worcestershire. In the morning two sermons were preached; one by Mr. Sibree of Coventry (Col. i. 27, 28), the other by Mr. Thomas of Cheltenham (John xiii. 34). In the evening Mr. Morgan of Birmingham preached (Acts iv. 23.) The devotional services were conducted by Messrs. Franklin of Coventry, Davis of Evesham, Morgan of Birmingham, Price of Alcester, Jane of Campden, and Smith, the minister of the place.—The collections amounted to something more than one hundred guineas.

NOTICE.

THE Anniversary of the British and Foreign Seamen's Friend Society will be held on the 15th, 16th, and 17th of this month.

Calendar for October.

4. New Moon VIII. 41 morn. Too far south to cast its shadow on the Earth.
5. Moon passes Venus O. 30 morn.
6. Moon passes Mercury III. 45 morn.
8. Occultation of Antares by the Moon IV. 31 to V. 42 aft.
10. Venus (as to longitude) between the Sun and the Earth X. 45 aft. She now becomes a morning star.
11. Herschel south V. 29 aft. Altitude 14°. 54'.
14. Ceres south III. 4 morn. Altitude 52°. 20'.
19. Full Moon X. 11 aft. Too far north to pass through the Earth's shadow.
20. Mercury (as to longitude) between the Sun and the Earth IV. 30 morn. He now becomes a morning star.

20. Mars passes Regulus.
21. Moon passes the Pleiades.
21. Moon passes Saturn VIII 15 aft.
25. Moon passes Jupiter VII. 8 morn.
28. Moon passes Mars IX. 45 aft.
31. Moon passes Venus II. 22 aft.
31. The following Stars south, (merid. Alt. at London prefixed.)
- 47°3' Altair (Eagle's neck) V. 22 aft.
- 8.5 Fomalhaut (S. Fish) VIII.27.
- 52.50 Markab (Pegasus's Wing) VIII.34.
- 66.45 Alpheratz (Andromeda's left ear) IX.38.
- 73.9 Mirach (Andromeda's waist) X.39.
- 61.5 Ram's following horn, XI.36:
- 41.52 Menkar (Whale's upper jaw) O.35.

Irish Chronicle.

CONSIDERABLE interest has, we have no doubt, been excited, especially among our female readers, by Lady O'Brien's letter, given in the Chronicle of last month. To provide, at once, instruction for the mind, and employment for the hands, for so many of the poor Irish girls, is an object of sufficient importance to secure very general attention, and to dispose the benevolent to be anxious for its promotion. The work referred to in the note at the close of the above letter, has afforded much satisfaction to those of our friends who have inspected it, at No. 225, Piccadilly, near the Haymarket.

Aware of the influence of example, we take this opportunity of stating, that a young female lately presented Mr. Ivimey with a Guinea, to be expended in rewards for distribution among the most deserving of the children in the Seven Oaks Irish School. The susceptibility of the Irish character inclines us to think, that money so applied will bear no inconsiderable interest.

The Rev. Stephen Davis of Clonmel has, since his return from England, visited the Society's Schools in Connaught. The report contained in his letter of the progress of the children, will prove encouraging to the friends of the Society.

A Letter addressed to the Secretaries.

Dublin, Sept. 6, 1823.

MY DEAR SIRS,

I returned yesterday from Connaught, where I had the pleasure of spending several days with brethren Wilson and M'Kaag, in inspecting the Society's schools, and preaching in several places. I came to Dublin from Clonmel on Monday the 18th ult., and in two days was with brother Wilson at Boyle, and preached for him the next evening to a good congregation. On Saturday we inspected the school at Hollybrook, county of Roscommon, five miles from Boyle. It has not been established a year, but some of the children have already learned the whole gospel of St. John! Upon leaving this school, brother Wilson returned to Boyle, and I rode fifteen miles further to Sligo; where I had a pleasing interview with the Rev. Mr. Urwick, Mr. Blest, the Hibernian Society's agent; Mr. Robert Stevens from London, Rev. Mr. Campbell from South Africa, Lieut. Gordon, and Capt. Pringle. Mr. Campbell preached the following day for the London Missionary Society; I read and prayed in the morning ser-

vice, and then rode eight miles to Ballinacarrow, where brother Wilson met me, and I preached to a good congregation. William Moore was there, and John O'Brien, with several of the schoolmasters, who came from three to eight miles upon the occasion. The patriarchal simplicity of our venerable friend, William Moore, pleased me very much. He is highly respected, and delights to do good, and the Lord has made him the honoured instrument of converting a good number from the error of their ways. He is seventy-three years of age, and wears a black cap, like some of the old Puritans. The Bible is his constant companion, and his manners are so engaging, that he obtains attention where many others would not be heard. He travels a great deal, and his general health is good, but his hearing considerably affected. John O'Brien bears the character of a sensible and steady man. It is a happy circumstance that the Society has been directed to employ such men in carrying forward its operations among the native Irish.

On Monday the 25th, we inspected three schools, viz. the "Chatham School" at Ballinacarrow, J. Harraby master; at Meemlough, M. Finn

master; and at Coolaney, J. Gibson master. In the first, one hundred and five were present, of whom thirty can repeat three chapters; twenty-eight, four chapters; twenty-four, five chapters; eighteen, twelve chapters; six, twenty-four chapters; three, thirty-one chapters; two, thirty-seven chapters; and one, forty-seven chapters. In the second, eighty-four were present, and in the third, one hundred and seven, and the improvement in each was equal to the former. Could the friends of the Society see these dear children, poor indeed in their worldly circumstances, but rich in their knowledge of the Holy Scriptures, they would feel themselves abundantly repaid, and would all double their exertions for Ireland. I preached at Coolaney in the evening, and found some persons there who had formerly resided in Clonmel, and used to attend my ministry.

On the 26th, we went about three miles, and saw three more schools. The first is at Ballinvalley, county of Sligo, and is situated in such a place that it would have been impossible for us to reach it if we had not had excellent horses. I have passed through many bad places, but none equal to this, among broken rocks, and bogs, and streams; but our horses were sure footed, and we were conducted in safety. We found 128 children present, all of whom must have been perishing for lack of knowledge but for the benevolent exertions of our Society. The second school that we visited was the "Haddington" school at Rath Macteran, F. M'Donough master. He is a Roman Catholic, but very diligent in teaching the scriptures. Seventy-two were present, of whom nine were examined in 30 chapters, eight in 45, seven in 46, four in 64, three in 103, two in 115, and one in 126 chapters, and the repetition of these poor children would have been creditable to the best school of the kind in England. The third school was at Templehouse, R. Beattie master; ninety-seven were present, of whom twenty-eight had 4 chapters, eight 30 chapters, seven 36 chapters, six 38 chapters, five 55 chapters, four 71 chapters, three 72 chapters, and one 79 chapters; and it is to be observed, that these children have all these chapters retained in their memory. The method which our brethren Wilson and M'Kaag pursue, in conducting the schools, is the best I have ever seen. The repeaters all begin

with learning the gospel of St. John; then the Sermon on the Mount, and then the Ephesians, and following epistles. They stand in their class according to the number of chapters committed, and they sit down, after being examined, while the senior children are examined in every chapter that has been repeated, so that the improvement of the whole is correctly ascertained. None are required to commit more than five chapters additional every quarter; but if they learn more, each receives a premium, and the master is paid according to the improvement they make. The spellers are also examined in their several classes, and if there has been neglect it is easily ascertained. This last school is on Colonel Jackson's estate near Ballinacarrow. Brother M'Kaag met us there to accompany me to Ballina.

Aug. 27, I rode twenty miles with brother M'Kaag, and was highly pleased with the good sense and spirituality of his conversation. I had never seen our Highland brother before, but the whole of our intercourse has been so grateful that I shall not fail to love him; and I feel a confident hope that he will fully answer the Society's best wishes, and that himself and brother W. will be blessings to this benighted country. We saw the school at Frenchford in our journey, and on the following day rode twelve miles, and saw the male and female schools at Crosmalina, in the county of Mayo. The first is in excellent order, and the last interested me very much, from its bearing the endeared name of "Devonshire-square." I was much pleased with the mistress and the scholars. Seventy-eight were present. Twenty-five had committed 1 chapter, eight 20 chapters, seven 28 chapters, five 39 chapters, and three forty-eight chapters. Ninety-six were in the boys' school. We returned to Ballina, and I preached in brother M'Kaag's house, to a good congregation. On Friday, the 29th, we rode ten miles, and saw three more schools, viz. the "Lymington," at Karrow, in the county of Sligo, to which we were obliged to lead the horses through the bog in the best way we could, as it would have been dangerous to ride through the loughs of water occasioned by the heavy rains. This school had 105 present. But the second school at Curbella was nearly deserted, a report having been spread through the country that a stranger was coming to brand the chil-

dren for the purpose of taking them for the army. The same report affected the third school, at Cottlestown, in some measure; but 128 had been present a few days before, when Mr. M'Kaag inspected it, and I heard some of the children spell words of seven syllables to admiration; and four of them had 12 chapters, and one 21 chapters.

On the 30th we travelled eight miles, and I saw the "Henrietta-street" school at Ballibeg, in the county of Mayo, with 112 present. The "Hammersmith," at Cranagh, and the Ballina school, which I have requested may be called "The Woolwich," my friends there having wished to have a school so called at my recent visit. It has been newly established, and has 131 children, whose improvement will, I hope, fully reward their exertions for its support. The "Hammersmith school" has one little girl, seven years and three-quarters old, named Bridget Cawley, who has 103 chapters in her memory! and her sister has also a considerable number. The school is kept by Mrs. Caldwell, and has 120 on the list, a good number of whom are repeaters.

On Lord's day, the 31st, I preached twice at Mr. M'Kaag's to a considerable congregation, and the next day we rode together 32 miles (i. e. 40 English miles) to brother Wilson's at Boyle. On Tuesday brother W. and I rode to Carrick-on-Shannon, where I preached in the evening, after having inspected the school at Boyle in the day. We were highly gratified at Carrick by an interview with Capt. D. who has discovered that a peculiar straw, which is very plentiful, is capable of being worked into bonnets resembling Leghorn. It has been approved by some of the trade in London, and promises to be exceedingly useful if it is properly encouraged.*

On Wednesday we rode 20 miles to Mohill, in the county of Leitrim, and inspected a school by the way, near Drumdaff. I preached at M. that evening to a good congregation, and next morning brother W. returned home; and I rode 17 miles to breakfast at Longford, where I inspected the school; then rode to the Scotch quarters near New Inn Forbes, and preached at four o'clock, and returned

to Longford in time to leave by the mail at half-past six, and arrived here yesterday morning at six o'clock.

The number of children in the schools exceeds what has been generally understood, and is not less than 8000! and the Irish Readers are, I trust, doing good. Mr. M'Kaag spoke to several persons in their own language while I was with him, and appeared to be, in general, well understood. He has no difficulty in making himself intelligible to those who understand scripture phrases.

I have just received a letter from Mr. Phillips of Bristol, to inform me that our revered friend Dr. Ryland and the other ministers, prefer my coming thither the latter end of October, and that their pulpits will be at my service to plead the cause of the Society previously to my making personal applications. I shall therefore write that (Providence permitting) I will be there the last Sabbath in October; after which I shall visit my late dear uncle Benj. Francis's place at Horsley, Trowbridge, Westbury Leigh, &c. I trust, in due season to give you a good account of their liberality towards the Society.

I am, &c.

STEPHEN DAVIS.

From the Rev. J. Wilson to the Secretaries.

Boyle, July 24, 1823.

MY DEAR BROTHER,

Since I last addressed you, I have preached in Comlin, Ballinacarrow, Sligo, Ballymote, and frequently in this town; but the congregations are in general not so large in the summer as in the winter season: though, considering all circumstances, they are in general very good.

As a variety of feeling is experienced by a stated minister, with respect to his work, it is not surprising that this should be the case with the travelling Missionary. Both are anxiously looking for fruit; but though the latter may be as useful, yet he is not so likely to see all the result of his labours as the former; and perhaps both are often ready to exclaim, "Who hath believed our report?" It is sometimes a consoling reflection to the spiritual labourer, that he is not answerable for the degree of success that attends his exertions: "God giveth the increase." This is especially the case with those who labour in Hibernia's land; for though some pleasing events take place, and though prospects are encouraging, yet "darkness still covers

* Every case of this kind is vastly important, because of the extreme want of employment, especially for females, in that part of Ireland. Ed.

the land, and gross darkness the people."

I have to inform you of the death of Mrs. James, who conducted the Walworth Lion-street Female School with so much success. I received an account that the school was not going on, from a gentleman in the neighbourhood, soon after my last inspection, in consequence of her daughter being ill with the spotted fever. The child has recovered, but the mother took the fever, and died in a fortnight from her first illness. The school is, however, already re-established, under the care of a woman strongly recommended by the lady who superintends the school, and will, I have every reason to hope, still go on well. It is a striking fact, and one that shows the importance of female education here, that of all who apply for the situation of female teacher, scarcely one is found competent but such as have been reduced from a superior situation in life; so rare has it been for any other to have received even a common education.

I have to add, that I have appointed as a Sabbath Reader, Mr. P. Sweeney, the person I formerly recommended to be employed as an Inspector; but which the state of the funds did not warrant. He will do all the good he can in his present situation, at four pounds a year, until something more can be done for him.

Yours affectionately,

J. WILSON.

From the same to the same.

Boyle, August 23, 1823.

MY DEAR BROTHER,

With this I forward the journals of the Irish Readers; those from Mr. Moore and John O'Brien in particular, will show that the work is going forward; indeed though this should not always appear on the face of the letters sent to the Committee, nor unto us who are on the spot, yet the heaven is spreading.

This has often appeared to me as a happy simile of our Saviour's; as the progress of his cause corresponds so exactly with it; for when watched very closely, the advance that is made can sometimes scarcely be discerned; yet looking at it subsequently, progress has evidently been made. Were an individual, who left this part of Ireland eight or ten years ago, now to return, he would observe a great change for the better in the general conduct of

the people, though he might not be able to tell how the change has been effected.

I yesterday returned from Sligo, having, on the preceding day, attended the annual meeting of the Sligo Auxiliary to the London Missionary Society; when Mr. Campbell greatly interested the meeting, by relating some encouraging facts relative to the progress of the Missionary cause. I rejoice in seeing a Missionary spirit excited in the few who are themselves brought to feel the influence of divine truth here; as a concern for those at home will soon follow a solicitude for those abroad. And when Irish christians feel for Irish heathens, so as cordially to co-operate with those who are already exerting themselves for their welfare, good, extensive good, may be anticipated.

On my way home, I inspected the Dean-street Female School, and can now say, that I am highly pleased with its appearance, and believe that it will not be a whit behind the chief of that class of schools. The third teacher since its establishment has the charge of it, and there is every prospect of its now succeeding to our wishes. There are ninety pupils on the list; seventy-two of whom I found present.

Brother Davis has arrived, and we this day saw the school at Hollybrook, with which he was highly gratified. This school has not been established twelve months, and I will here state the progress of the children. There were fifteen in the reading class, twenty-one in the spelling classes, and five in the alphabet class. The spellers, in the various ways in which their abilities were tried, were very correct, and evinced great readiness in their answers. The readers read correctly, and of nine, who repeated chapters, the following were the numbers; nine, six chapters; eight, twelve chapters; six, fourteen chapters; five, eighteen chapters; two, twenty chapters; and one, twenty-one chapters; five of these received premiums, and the whole nine received them at the last inspection.

Brother Davis will travel with me for a few days, and then go to brother McKaag in Ballina; and on his return to me, we purpose his accompanying me to Carrick, Drumdaff, Mahill, and Longford, on his way to Dublin; as he has not time to see all our schools.

Yours, affectionately,
J. WILSON.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Anniversary of the Bristol and Bath Auxiliary Society.

THE Fifth Anniversary of this Society was held in Bristol, commencing on Tuesday Evening, the 6th August, when the Rev. John Leifchild of Kensington kindly advocated the cause of the Mission at the Baptist Meeting House, King-street. His text was Isa. xi. 9; *For the earth shall be filled with the knowledge of the Lord as the waters cover the sea.* The sermon was very animating, and contained a most beautiful delineation of gospel truth as comprised in the phrase "*the knowledge of the Lord.*" Long will the recollection of the liberality and truly catholic spirit of our respected brother Leifchild be cherished by the Society and its supporters.

On Thursday Morning the Public Meeting was held in the same spacious chapel, Edward Phillips, Esq. (late of Melksham,) in the chair. The Report was read by the Rev. T. S. Crisp, and the various Resolutions were moved and seconded by Rev. Mr. Woolridge and John Sheppard, Esq.; Rev. John Leifchild and Rev. Mr. Bidlake; Rev. Mr. Sherman and Rev. Mr. Roberts of Bath; Rev. D. Trotman and William Tomkins, Esq.; Rev. Dr. Ryland and Rev. Mr. Winter; Rev. John Saffery and Rev. T. C. Edmonds; Rev. Richard Horsey, and Rev. R. Humphrey.

In these Resolutions, after duly acknowledging the efficient services of Mr. Leifchild, and of the Rev. Henry Gipps, M.A. of Hereford, (who had previously preached for the Translations at Temple Church,) the following affectionate tribute was paid to the memory of our late worthy friend Mr. Ward, which we the rather copy, from the conviction that it expresses

the sentiments of the Christian church at large in reference to his decease:

"That this Meeting deeply sympathizes with the friends of religion at large, and more particularly with those of the Baptist Mission, in that affecting providence, by which they have been called to sustain the loss of their late excellent and effective Missionary, the Rev. Wm. Ward of Serampore: but, at the same time, would humbly adore the divine goodness which supported him through so long a period of usefulness, and enabled him to perform a series of duties, so important to the eternal interests of man, and so honourable to the cause of God."

On the evening of the same day, the Rev. Thomas Morgan of Birmingham preached at Broadmead from Luke xxiv. 26; *Ought not Christ to have suffered these things, and to enter into his glory?* and on Friday Evening, the 8th. these interesting services were closed at Counterslip Meeting-house, when the Rev. T. C. Edmonds of Cambridge delivered an impressive discourse from Acts ii. 1-4.

On no occasion since the formation of this Auxiliary has the Annual Meeting been held under more encouraging auspices. The spirit of union and co-operation so cordially expressed and acted upon, was truly gratifying, and we trust will prove the source of increasing diligence and more enlarged exertions in so noble a cause.

As the month of August is deemed ineligible for holding the Anniversary in Bath, it has been judged expedient to defer that meeting till some month in the winter season. The gross receipts of the Auxiliary for the past year amounted to £894, and the collections at the Anniversary to about £260.

NOTICE.

We are desired to announce that the Ninth Anniversary of the Huntingdonshire Missionary Society will be held at St. Ives, on Wednesday, Oct. 8, when the Rev. Robert Hall, A. M. of Leicester, and the Rev. S. Greenwood of Royston, are expected to preach.

2 T

Foreign Intelligence.

SERAMPORE.

SINCE our last publication we have been favoured with the copy of a Letter from Dr. Carey to Mr. Barclay of Irvine, written just at the distressing period of the late bereavement there, extracts from which, we are sure, will deeply interest our readers.

Serampore, March 6, 1823.

DEAR brother Ward was this morning seized with that dreadful disease, the spasmodic cholera, and though strong hopes of his recovery are entertained, yet the deadly nature of the disease fills us all with great alarm. I hope the Lord will be gracious to us, and spare his very valuable life. I had an attack of fever in December, which confined me for a month, but through the goodness of God, I am perfectly recovered; and now enjoy as good health as I ever did. I have, however, been called to mourn the removal of my eldest son Felix by death. His disease was a schirrous enlargement of the liver, under which he languished six months before his removal. He has left a widow, a very pious woman, and three children; two of them are grown up, and the other born since his death. All these things say with a loud voice, "We have here no continuing city." May we with redoubled earnestness seek one to come.

The progress of the work of God in this country, though not rapid, is very encouraging. At nearly all the stations connected with our Mission, there have been additions, and at some of them, very considerable ones. All the Missionaries of every denomination live in harmony, and rejoice at each others success. The Sabbath before last, four persons were baptized at our chapel in Calcutta, and last Sabbath seven more, at that of the junior brethren. I understand from one of the Independent brethren, that they are in hopes of soon receiving one or more natives to communion, and several have been admitted by the Evangelical brethren of the Episcopal church.

There is a great spirit for promoting education among all classes of men

in this country, and I am happy to say, that some of the most rich and influential of the natives take a great interest in this object. Female Education has hitherto succeeded beyond the most sanguine expectations of its warmest friends. I think the number of female Hindoos who attend the schools in Calcutta, is little short of four hundred, besides several smaller schools in other places, as Serampore, &c. The last examination at Serampore College was highly gratifying, and it promises to be a growing means of utility.

We have been obliged to relinquish several versions of the sacred scriptures through want of funds, and are after all nearly sinking under the great expense of those retained. It is true, the number now in the press is quite as great as I, who have to read and correct all the proof-sheets, can possibly get through; and indeed more than I can do so quickly, as to do justice to the workmen by keeping them fully employed. Yet I lament the necessity we have been under of relinquishing the others. "Faith cometh by hearing, and hearing by the word of God;" and I earnestly desire that all nations may read in their own tongues the wonderful works of God.

March 8th—We are all plunged in the greatest distress. Our dear brother Ward died yesterday about five in the afternoon. Our dear brother preached, on Wednesday evening, a very impressive discourse from "He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned." He breakfasted with us on Thursday, was in the Printing-office till one o'clock, then came into dinner, and complained of drowsiness. About three I was called, and found him very ill; two medical gentlemen attended him, and through the night hopes were entertained. I found him apparently asleep about five in the morning, when I went to Calcutta. I returned about half an hour before his death. He had not been able to speak for some hours. He is happy, but oh! what a breach; who can fill it up? We hope in the Lord. He is Almighty, and there is no searching of his understanding. I am sure you will pray for us. We need your prayers.

It will also be seen that the same mournful event is referred to in our two next articles.

MOORSHEDABAD.

Extract of a Letter from Mr. Sutton to Mr. Dyer, dated

Moorshedabad, March 17, 1823.

MY DEAR BROTHER,

I now send you extracts from my diary for the months of January and February: my plan of proceeding is as follows.—The Sabbath is chiefly devoted to English worship with the church at Berhampore. On Monday afternoon I attend by the side of the river, to converse with the natives whom I can there collect. On Tuesday I proceed to Geagunge for the same purpose, which is situated at the farthest end of the city of Moorshedabad. On Wednesday to Katra Bazar. On Thursday to Berhampunge Bazar. On Friday by the side of the river, and on Saturday the Bazar near Berhampore. I have two native schools supported by the kindness of a few friends, in one of which there are about eighty-five children, in the other, twenty-five. During the last two months, I had considerable hope that some persons who were with me would have made a profession of Christ before their countrymen, but I have been disappointed. The people near me hear with readiness in general, but there is nothing like a general and anxious inquiry about the way of life. I have Bengalee worship daily at my house with the four native christians residing with me.

The church at Berhampore is increasing. I have baptized fourteen during the last two months. The church there now consists of seventeen members, and they all appear trees of righteousness, the planting of the Lord, that he might be glorified; and I am happy in saying, that there are several more hopeful young men who are desirous of joining the church. My health I trust is fully established, and oh! that it may be devoted simply and solely, to the Author and Giver of every blessing. I often feel greatly discouraged at the slow progress which christianity is making in India, but the promises support me: hope is my anchor, and faith my shield. We are poor short-sighted worms of the dust, and must expect that our plans will be often frustrated by the wise and comprehensive providence of Jehovah. But I must leave this subject to mention one of the most melancholy events which have yet occurred in our mission, namely, the death of our dear and venerable brother Ward. He

died on Friday, the 7th of this month, after a few hours illness, of the cholera morbus. I am not acquainted with the full particulars of his death, but it has produced a great sensation of mingled sorrow and sympathy. He was a man universally beloved, and his loss is irreparable to the Mission at Serampore. In him I have lost a constant correspondent, and an affectionate friend and brother; the church has lost an able minister, and the Mission one of its brightest ornaments, as it respects either holiness, attainments, or zeal. You will no doubt feel his loss even in England, but this will be nothing in comparison to us. When I was at Serampore on account of illness, the latter end of last year, I was often ashamed of myself when I saw the intensity of his labours, he was up early and late, and well may it be said of him, that like his Divine Master, he worked while it was day, and though the night of death came suddenly upon him, it found him ready. I see by the public papers that his funeral was attended by a large concourse of people, and that the address at the grave by our aged brother Carey, was peculiarly affecting. I preached a funeral sermon for him last evening at Berhampore, from Numbers xxiii. 10. *Let me die the death of the righteous, and let my last end be like his.* Many of the servants of the Lord have been lately removed by death in India, and this should lead us earnestly to pray, that others may be raised up of the same spirit and zeal.

From the journals mentioned in this letter we hope to give extracts in our next number.

CUTWA.

From Mr. W. Carey to Mr. Dyer.

Cutwa, March 16, 1823.

MY DEAR BROTHER,

It is now some time since I had the pleasure of receiving your very affectionate letter, dated July 26. The Lord in his wise providence has seen fit to lay his hand heavily on us. Perhaps you have heard by this time that my dear brother Felix is no more! He was well when we left Serampore about a year ago, but was soon afflicted by the liver complaint, and was called away to give an account of the deeds done in the body, in about ten

months. When I heard of his being very ill I hastened down, but was only permitted to see his lifeless corpse. It was very painful to me, because our love was great: but I hope I was enabled to say, "The will of the Lord be done." He has left three children and a widow; God has in mercy provided for them by means of my dear youngest brother Jonathan. Poor Felix was a great help to our dear father in the translations, and especially in his infirm state of body. But as it respects the cause of God, we have now a greater loss to mourn over: our dear brother Ward is no more! This is the second Lord's day he has, no doubt, been in heaven with the spirits of just men made perfect. He was very dear to me; and I may say that, under God, he has been a great help to me in the way to Zion. How mysterious are the ways of God! but no doubt all is for the best. What the Serampore friends will do, or what arrangements they have made, I do not know; but they must be in the deepest distress, and especially as Mr. Ward's death was so sudden. My dear father says, he preached a most impressive sermon on Wednesday, and was dead on Friday following. I have no doubt but God, who has made this breach, will also supply his place. I must now give up the subject of death; my heart is, and has been for some time, full of eternity; the Lord prepare me for this solemn season. O that for me to live may be Christ, and to die gain!

In your last you ask me some questions, which I shall try to answer as well as I can. Beerbhoom is the name of a district; a Mr. Hampton is the missionary stationed there. He has a fine field before him, and a pretty large church to look over; and I hope the Lord will give him strength for his work. As the greater part of the church live in Beerbhoom, I have but very few members here, whom I shall endeavour to describe to you. Kangalee has two wives, both members of the church: he at present is the chief and best itinerant that I have got. I think he has been a member for fifteen or sixteen years. He constantly attends the markets and large assemblies around us, and is received well. I do not think he would make a good preacher, if he was to take a text and preach from it; but he has a good talent in showing his countrymen the evil of their ways, the danger they are in, and the way of salvation by

Jesus Christ. I do not think that any one of the people, learned or unlearned, would venture a dispute with him about religious matters. Poree is another itinerant, but of short standing; he is Kangalee's only son, and promises well; he also attends the markets and large assemblies; has a wife and son, not members. Soroop is another itinerant, Kangalee's nephew, he is also of but short standing, but I think has good ideas, and will in time make a good preacher; he has a wife and two children. Raddhamahon is a person that I have just taken as an itinerant, and I think from all that I have heard and seen, he will in time be a good preacher. This man has married the widow of my late excellent itinerant Seebo, and so has a family also. As I make it a point to go out with them as often as I can, it tends to embolden them much. Moice is another member, and works as a gardener; he has a wife and seven or eight children; his wife and eldest son are members of this church; another of his sons is a member of a church at Beerdwon. Poor Seboo's mother, an elderly woman, is also a member; and Soroop's father-in-law and mother are members. I think these are all that we at present have; of late their walk and conversation has been pleasing: often the native brethren are called aside and questioned about religious subjects, and often people call at their houses to know more fully about these matters. When we go out amongst the natives I have always discouraged disputing, which only causes confusion, and therefore we have much of sameness every day. From the constant serious attention which those give to the word who attend, I have great hopes that the time is not far off when God will appear for his own cause, and his people will have more abundant reason to rejoice in their labours.

About a month ago some of the native brethren accompanied me to a place called Dooda, about twelve miles distant, where there was a large assembly, mostly of Byragces. Here we endeavoured to preach the word of life; great numbers heard, but very many were tumultuous, and by clapping of hands disturbed us much. We gave away a great number of books and small tracts, which were in many instances torn from us, and some even fought with each other to get them.

About a week ago I with the native brethren went to another assembly, at

Kableishur, about twenty-four miles distant, where the scene was quite different from the former: here the people were very attentive to the word, and were very peaceable and orderly in taking books and tracts. Going from one place to another I heard the people say one to another, Go, go to the gentleman and he will give you books; when others have expressed their doubt whether I would give them a book or not. Some were saying that the time was not far off when this way would universally prevail. Our morning worship is well attended, and I hope that some are not altogether without serious thoughts. My soul often bleeds for the people. O when shall we have the out-pouring of the blessed Spirit!

I have often thought that it would be a good thing, if the Society could bear the expense, to have places of worship built at different populous places; the buildings and repairs would cost something yearly, but I think it would be a means of doing good. These places might be used as schools, if the expense of schoolmasters could be met. I also think that it would be a great and good thing if money could be found to support some young christians, that they might be brought up as itinerants, and well instructed for that object alone. I think this is an important object now, as the Lord is in his wise providence removing so many of the European teachers from his vineyard. Some of these native young men in time might be able to do much more in the way of the spread of the gospel, than Europeans will ever be able to do.

The pious writer of this letter will, no doubt, rejoice to find that his judicious suggestion respecting the training of native converts for the work of the ministry, has been anticipated, by the arrangements made for the reception of such persons in the Serampore College. The funds raised for this object, by the exertions of Mr. Ward, and vested in public securities in this country, supply annually more than £100 per annum, which is regularly remitted to Serampore for this specific object; in addition to which, the Committee, in the full confidence that they would

be supported in such an engagement by the unanimous concurrence of their friends, have assured their senior brethren that they will cheerfully meet any additional expense which may be incurred on account of converted natives, training for the christian ministry, beyond what is provided for from the source just mentioned.

DIGAH.

Extract of a Letter from Mr. Rowe, dated

Digah, Oct. 8, 1822.

THE Rajah, who rented the other bungalow for a short period,* returned to his home, near Buxar, about the 22nd of July last. Several of his retinue solicited New Testaments in the Hindoostanee and Persian languages; they also took a considerable number of tracts; and I hope, under the Divine blessing, they will not be perused in vain. While they were here, several of them used to read the word in secret, and I trust they will continue to ponder these things over in their minds. It is no small consolation to know, that that God who sees in secret, and who has access to the hearts of men, can cause his own word to take deep root, notwithstanding all the outward opposition it may have to contend with. The man, of whom I wrote, continued steadfast in his profession to the last, though very much persecuted. He came to me the evening before he left, and spoke to the following effect: "As you cannot promise me support, I am quite helpless. What can I do? There are some people come from my house, and I fear they have some evil design against me. They declare I shall not go to my friends unless I renounce my new sentiments, and promise that I will never make them known to them. They have searched for my Testament, to take it from me; but not finding it, they suppose I have returned it to you. However, they are mistaken, for I have concealed it among my clothes, and shall continue carefully to peruse it if I should ever get it home. If on the way home I should discover any

* See Mag. for April, p. 173.

evil design against my life, I will decamp and return to you." I have heard nothing of him since, except from a syce (a groom) who came hither from the rajah's place, and informed us he was still with the rajah.—The gospel may make its way into some of their hearts, although they have no living preacher. God has often shown us what he can effect by the simple reading of his word, and let us pray that he would give us farther proofs of the efficacy of his Spirit, by converting some of these deluded slaves of sin and Satan. He has given them his word, O that he may give them his Spirit too! Do you not think that in the great day we shall find many who have graciously been brought to Christ in such a way as this?

Ramkisoon, the inquirer whom we employed as Chokedar for the Dinapore Chapel, has been suddenly taken away by the *cholera morbus*. From many things which I had an opportunity of witnessing in his conduct and conversation, as well as from what has reached me from time to time respecting him, I cannot forbear entertaining a hope that he died, "looking for the mercy of our Lord Jesus Christ unto eternal life." During the interval of his first and second visit to Digah, which I believe was a period of three years or upwards, he resided near Lucknow, in Oude, and interested himself in imparting to his countrymen what knowledge he had gained concerning the gospel while an inquirer at Digah. Two or three natives from that part of the country called on our native brethren at different times, in consequence of what they had heard from him respecting them and the gospel. After his return, with his family, I had frequent opportunities of seeing him manifest an abhorrence of iniquity both with respect to Europeans and natives; and his own conduct appeared to be in unison with these expressions of dislike to sin. He had learned to read, and had diligently perused one of the gospels. He was very desirous of making an open profession, by being baptized, which I dare say would have taken place had he lived a little longer. I think he would in a little time have given up his requisition that I should engage to find him employment, or support him. On the Friday evening previous to his death he appeared quite well, and sat up conversing with one of the Beteah Roman Catholic Christians till midnight. He then conversed on a variety of sub-

jects, and gave an account of several persons in his own country, to whom he had spoken of the way of life. About twelve o'clock they retired, the other man sleeping at the chapel with him. At three o'clock in the morning he called up the Beteah Christian, and told him he was taken very ill. After day-break this man called the native brethren who were at Digah, without giving me any notice of his affliction. The native brethren returned to inform me, but it was then nearly eight o'clock, and the dreadful malady had been preying upon him for nearly five hours, without his having taken any medicine to counteract it. I sent for him instantly, and on his being brought to Digah, a medical gentleman kindly afforded him all the assistance he could; but it was too late to hope for any beneficial result—he died about the middle of the day. He appeared sensible to the last; but the internal spasms were so violent as to prevent his saying much. After I had administered the first dose of medicine prescribed, he told brother Hureedas, in a whisper, that his mind was going out after God, in the midst of all his pain. He then held up his hands in the attitude of prayer, and in a faint voice confessed his iniquities, and implored the mercy of God through our Lord Jesus Christ. His dying prayer, as repeated by Hureedas, was as follows: "O Lord, I am a great sinner, save me from wrath! Thou art gracious, thou art able. None but thee! O Lord Jesus Christ, save me from destruction! save me from the power of sin and Satan!" Seeing his wife and some of his children weeping, he said to them, "Forbear to weep, for I am going to my Lord and Saviour." We buried him, according to the native custom, viz. without a coffin. Their manner is, to wrap the body in a new white cloth. The grave is first dug as a common grave, then a sort of chamber is dug out on one side, at the bottom. The corpse is deposited in this chamber, and a long board is placed in a slanting position before it, to prevent the earth from coming in contact with the body, when the grave is filled up. He has left a widow and four children, all at present dependent upon me.

Our native brethren have performed but few itinerant journeys during the last quarter. Roopdas has been detained at home the greater part of his time, for several months past, by the illness of his wife; I do not think she

can live long, unless there is a change for the better. She has hitherto been a professed heathen, and has given him a great deal of trouble by her constant and determined opposition to the gospel. Notwithstanding all this, his attentions towards her, now she is in the most helpless state of body, are of the most assiduous and unremitting nature. Hence, although I have on one hand to regret that his Missionary labours are so much impeded; on the other I have to rejoice in seeing such a display of the Christian character. How different is this from the unnatural and brutal conduct of the heathen around towards their afflicted relatives! He has lately lost his eldest child; she was an interesting little girl, and was snatched away after but a few hours illness. The rains have also proved an hindrance to their going to a number of villages they have been accustomed to visit. When the weather has permitted, they have continued their visits to Bankipore, as also to other places that have been accessible; but at present we see no fruit from their labours. Among the inquirers we have had, there was a Brahmun, from a distance, who appeared to hear with attention, and to show a disposition to receive the truth. When he returned home, he came to me for some books to take with him.

FROM a letter, written about the same time, by Mr. Rowe to his parents, we extract the following particulars. The information contained in them will be new to most of our readers.

We are just emerging out of what we call the rainy season. During a great part of this period we live a sort of amphibious life, surrounded with water, and the heat and profusion of perspiration is sometimes so great that we ourselves seem almost reduced to a fluid. At this period of the year the prospect is such as would be altogether new to you. We have no hills and vales to feast our eyes upon, but the surrounding country presents a flat, extending as far as the eye can reach, in every direction. The Ganges overflows its banks, and inundates the low lands. Hence the natives build their towns and villages on spots of rising ground, and during a considerable part of the rains the country

around us looks like a Pacific Ocean, covered with innumerable islands. Men, women, children, and cattle, are all cooped up together on the little elevated spots on which they have built their habitations. For days, or even weeks, some of the villages have no intercourse with the neighbouring villages, unless they are possessed of a boat.

To evade the rapid stream of the Ganges, boats, that are going up the river, sail among these towns and villages, over fields, which at other seasons of the year are covered with waving crops of grain for days together. The river Ganges, the bed of which is here about two miles in width, rolls down its mighty torrent within a few feet of the bungalow in which I reside, carrying down daily an immense number of boats of various sizes and descriptions. Many boats and many lives are lost on the Ganges during this stormy period. A few weeks ago a boat was upset a mile or two above Digah: a number of fishing boats immediately put off to pick up parts of the boat, her cargo, and her crew if any of them happened to float down pretty near them. So little do they think of the value of human life, that, in general, they would hardly row fifty yards to rescue a fellow-creature from a watery grave, unless tempted by the hope of gain. I saw two men belonging to this boat floating down in the strongest part of the stream, and unable to get towards the shore; in addition to which a storm had gathered and was just ready to burst over them, but not a boat offered to go to their assistance. At the moment I stopped a fisherman, on his way to share the plunder, and offered him a reward, on condition of his bringing these two men to me. On the strength of this promise he set off, and after a while returned with the men. The poor men were nearly exhausted. The unnatural practice of throwing dead bodies into the river, and being accustomed to see them lying about on the shore, and floating down the stream, has no doubt a tendency to blunt every humane and benevolent feeling. In short, the whole system of idolatry seems to be blended with cruelty. How ought we to rejoice that the glorious gospel is triumphing over this abominable system, and that the period is evidently drawing nigh, when Jesus shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession!

Contributions received by the Treasurer of the Baptist Missionary Society, from August 20, to September 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Stirlingshire, Society in Aid of Missions, by Rev. Mr. Smart	30	0	0
Maze Pond, Auxiliary Society, by Mr. W. Beddome	28	15	11
Oakham, Penny Subscriptions; by Rev. W. Gray	6	8	9
Chesterfield, by Rev. David Jones—Collection ...	4	19	6
Mission. Box and Sunday School	0	10	0
	5	9	6
Wellington Mission. Association, by Rev. R. Horsey	9	18	3
Subscriptions, by Ditto	2	2	0
	12	0	3
Carlton-le-Moorland, Collection by Rev. W. H. Newman	8	0	0
Birmingham, Collections and Auxiliary Societies, by Mr. King	155	10	4
Monmouth and Glamorganshire, Auxiliary Society, by Rev. M. Thomas	77	12	6
Donation to Baptist Home Mission. Society	10	0	0
	67	12	6
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun.	100	0	0
Tewkesbury, Auxiliary Society, by Rev. D. Trotman	54	6	6
(including £3 for Translations)			
Cambridge, Auxiliary Society, by Edward Randall, Esq.	60	0	0
Buxton (Norfolk), Collection, by Rev. W. Cooper	2	9	3
Norfolk and Norwich, Association in Aid of Missions, by T. Brightwell, Esq.	5	0	0
T. B. Oldfield, Esq. Peckham Cottage..... Donation	10	10	0
John Warner, Esq. Edmonton	10	0	0

TRANSLATIONS.

Stirling, Female Bible Society, by Rev. Mr. Smart	18	0	0
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SCHOOLS.

"Tribute of Gratitude on Recovery from Sickness; Psalm cxvi."	3	0	0
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FEMALE EDUCATION.

Lyme, for Female School at Digah, by Rev. J. Saffery.....	10	0	0
A Friend, by Rev. John Fawcett, Ewood Hall..... Donation	1	5	0

TO CORRESPONDENTS.

The Thanks of the Committee are returned to "A sincere Friend," and also to "Friends at Highgate," for sundry Magazines, &c.

ERRATA.

For "Boxmoor" in our last Number, read "Hemel Hempsted;" and for "Enderby" in the Herald for August, read "Blaby."